THREE SERMONS VPON THE SACRAMENT OF THE LORDS *SVPPER.*

By the late Faithfull and VVorthy Miniſter of Ieſus Chriſt

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1. Ioh. 5. 14.

And this is the assurance which wee haue in him, that if we aske any thing according to his will, hee heareth vs.

THe ſcope of the holy Apoſtle in this chapter, is to ſet forth ſome of thoſe principall priviledges wee haue by Ieſus Chriſt. One maine principall (which is the greateſt of all the reſt) is, that through him we haue eternall life; And therefore (ſaith he) know this, that when you haue the Sonne once, you haue life: in 12. ver. *He that hath the Sonne hath life, and he that hath not the Sonne hath not life.* Therefore (ſaith hee) haue I written this Epiſtle to you for this purpoſe, that you might conſider well what gaine you haue by Chriſt Ieſus: *Theſe things haue I written,* (ſaith hee) in the verſes before this that I haue read vnto you, *to you that beleeue in the name of the Sonne of God, that you may know that you haue eternall life:* After this hee names another great

priviledge, that we haue by Christ; which is this, mentioned in this verse, that I haue now read vnto you: This (saith he)is in him: *This assurance, that whatsoever wee aske according to his will, hee heareth vs:* For that is the second great priviledge we haue by Christ,we shall be heard in all our requests: it is no more but aske and haue, put vp what petition you will,if you be in Christ once,you haue this assurance,that hee heareth you: but hee delivers it with this condition, you must first be in him: *Wee haue this assurance in him* (saith he) *that if wee aske any thing, according to his will, he heareth vs.* So that you see, here are two plaine points lying evidently before vs.

1 1 That except a man be in Christ, hee must not, hee ought not apply to himselfe any of these spirituall priviledges, that wee haue by him: if we be in Christ, this and all other are ours; if you be in Christ (saith hee) then you haue that assurance, for we haue that assurance in him. The second point that the verse affords vs,is,

2 2 That whatsoever is in Christ, whatsoever he askes he shall haue it. Now my full intention was, only to haue handled that which is mainly aimed at in this verse,for the other you see is more touched by the way, which is this great priviledge that belongs to all Christians, that whatsoever they aske in prayer according to the will of God, they shall be heard in it.

But

But becauſe I vnderſtand you had a *Sacrament* appointed for this day, I haue altered a little that courſe; the hearing of that hath ſomewhat diverted mee, and cauſed me at this time to pitch vpon the other point which I named to you, that except a man be in Chriſt, hee ought not to apply any priviledge to himſelfe, if hee be, I ſay, all belongs to him. When you come to receiue the *Sacrament*, it is a very great priviledge to come to medle with thoſe holy myſteries, to haue thoſe Symboles given to you of the loue and favour of God in Chriſt; but yet you muſt remember this, that except you be in Chriſt, you haue nothing to doe with him, and therefore it is a fitte and neceſſary point for this ſeaſon: for when the Apoſtle would giue directions to the *Corinth.* what they ſhould doe, to prepare themſelues to the Sacrament, that they may be worthy receivers; hee giues it in this ſhort precept: *Let every man* (ſaith hee) *examine himſelfe, and ſo let him eate this bread and drinke this cup.* Now what is a man to examine himſelfe of? ſurely all that come to the Lords Table, are to examine themſelues concerning theſe two things:

1 Whether he be in Chriſt, and ſo whether he hath any right at all to come neere to him in that holy ordinance. 1

2 Though he be in Chriſt, yet he muſt examine himſelfe, whether hee be particularly prepared, quickned, and fitted, whether his 2

heart be put into such a trance of grace, whether it be so fashioned as it ought to be, when hee comes to the immediate performance of such a duty as that is. Now because I handle this point, but onely for this particular occasion, I will not enter into such a manner of handling of it, as I was wont to doe at other times, but only take vp so much of it as may serue for the present occasion; Therefore when I say this to you. That except a man bee in Christ, he ought not to take any priviledge to himselfe: we will doe these 2 things; 1 Exhort every man to consider whether hee be in Christ: for that is the present question which any-mans heart would aske, when hee heares this propounded. Why then if all the priviledges be suspended vpon my being in Christ, my maine businesse is to examine that, whether I be in Christ or no. 2 Secondly if a man be in Christ, yet he may be suspended by some interveniall sinne, and some interveniall disposition of minde, & heart, that may grow on him, from injoying, & from having the present fruit and benefit, of that priviledge that belongs to him; Therefore I say, first wee will doe this, giue you rules to examine your selues whether you be in Christ or no. It is very vsefull to all that now are to receiue, or at any other time; its vsefull you know too, not only vpon such an occasion as this, but vpon all occasions, and therefore a point, though peculiarly belonging

ging to this time being taken vp for the preparation for the Sacrament, yet I say is vsefull to all, and therefore we may the more boldly venture vpon it, and you ought to attend it more diligently: I will giue you but these two maine notes or rules by which you shall try it. Whosoever is in Christ there must passe a double act: one on our part, another on Christs part, *My beloved is mine, and I am his*, we take Christ and Christ takesvs; whereſoever you find these two acts, such a man is in Christ: There must be an act on our part, something the heart and mind of a man must doe to take and receiue Christ, Secondly the Lord sends and puts forth something of his, an act of his, he doth put forth an act of the Holy *Spirit*, whereby he comprehends vs, and takes vs. Now if thou finde in thy selfe these two, that the heart hath exercised that act of taking the Lord Iesus; Secondly that he hath sent forth a vertue & put forth an act of his to take thee, & to comprehend thee; then certainly thou art in Christ, and if it be so, all the priviledges belong to thee, if not, thou hast nothing to doe with this holy Sacrament. Now for that act which is on our part, it is but this, you must consider these things.

1 Whether you make Christ your chiefest *Excellency*.

2 Whether you make him your chiefest *Treasure*.

3 Whether you make him your chiefest *Ioy*

and Delight.

4 4. Your chiefeſt *Refuge* to whom your hearts retire on all occaſions.

5 5 Whether you ſet him vp in your hearts for the chiefeſt *Commander*.

My Beloved, if you finde all this done by you, then out of doubt, Chriſt belongs to you; They are all ſeverall, but they meet in one centure, and ſerue together to make vp one rule of triall to you, to know whether you haue tooke Chriſt to you or no, and I will handle them all diſtinctly as I haue named them vnto you.

1 1 Therefore conſider whether Chriſt be thy chiefeſt *Excellency*; for it is naturall to every man to ſeeke ſome excellency or other. Indeed beaſts, ſo they may haue that which is neceſſary for the life of nature & ſervice, it is enough for them; and it may be it is enough for all brutiſh men, whoſe ſoules are buried in their bodyes that are but ſepulchres of men, in whom that ſpectacle of excellency which is rationall, that belongs to a man, is quenched in ſenſuality; And theſe men it may be ſeeke no excellency at all, but ſoe they may liue in pleaſures, ſo they may haue that which belongs to their bodies, and to this preſent life it is enough for them. But of a man that hath any thing of a man in him, as he is a man, ſo a man I ſay conſidered in theſe higher parts of his ſoule, his *mind* and his *will*; he ſeekes another excellency ſutable

ſutable to this part: he ſerues a higher, a more difficult, a more ſpirituall, immateriall ſubſtance, ſuch as the ſoule is, and according as mens mindes are of divers faſhions, ſo a man is in a way of ſeekeing ſeverall excellencies, for himſelfe yea according to their different ages, Children delight in childiſh things, and ſo doe men likewiſe, from whom this childiſhnes is worne, but I ſay, to their ſeverall faſhion and vnderſtanding, ſo they ſeeke a ſeverall excellency, ſome ſeeke learning and knowledge and to be excellent in their profeſſion, and that is the excellency that ſome would haue. Some ſeeke great places of authority and command, & if they had their wiſh, that is the excellency that they would haue; Some ſeeke favour of the Prince: Some to haue a great eſtate, that men may ſay, he is worth ſo much, he hath ſuch Lordſhips, and ſuch faire houſes, and lands belonging to him, if hee had the excellency he deſires, that he would haue. Every man in his owne kinde, according as mens vnderſtandings are ſtronger, according to their different educations as it hath beene more noble, and ingenious, according to the ſeverall companyes that they keepe, where they finde ſuch and ſuch things magnified; according to the ſeverall ages they liue in; As we ſay, ſomething is in requeſt in one age, in one company, ſomething in another; I ſay according to the ſeverall occaſions, ſo every man ſeekes a ſeverall

rall excellency to himselfe. Now consider what is the excellency thy heart desires, aboue all things els, whether it bee Iesus Christ, to bee in him, to excell in grace, to haue a new draught of Gods Image to bee made in thy soule, or whether some such thing as I haue named; Consider what is the proper vertue thou wouldest haue thy soule to excell in, for there are severall vertues, every thing hath some vertue or other which is proper to it, as the vertue of a knife is to cut well, & the vertue of a horse to goe well, and the vertue of a souldier is to fight well, and the vertue of a Christian to be a holy man, to be holy, gratious, and vnblameable in his conversation. Now what is the proper excellency thy heart aymes at, what is that thou esteemest thy vertue, that if thou wert put to thy choyse that thou mightest haue a wish granted thee; whether thou wouldest desire this, to excell in grace and holynes, to haue thy sinfull lusts mortifyed, to haue thy heart put into a holy frame of grace: or whether, if thou wouldest deale impartially with thy selfe, is it not some other excellency that thy heart runnes vpon? that thy thoughts and affections are most set vpon? Consider when thou lookest vpon others, what seemes most gracious in thy sight, by what thou doest most value the excellency of another man; for it is likely thou so esteemest thy selfe also: Cõsider therefore I say what thou measurest thy selfe by; A man

man that is in Christ, sets so much by himselfe, and by every man as he is in Gods booke, and as you see, men are rated, and their wealth esteemed according as they are in the Kings bookes. See what thy heart saith to this, whether thou setteſt so much by thy selfe, I say, and by every man els, as he is in Gods favour, as he hath the eminency of grace and holines aboue others, or whether it be something els by which thou rateſt thy selfe & others: Consider what is that outward Badge, that livery, that Cognizance thou desireſt to weare, which thou wouldeſt boast of among men: you shall see it in *Paul*, (saith he) when I come amongst you I doe not regard the excellency of naturall wisdome, I care not to come with that: The time was when I prized it, as you prize it now, but now (saith hee) it is another excellency which I seeke, which I desire to weare (as it were) when I come amongst you, to preach the gospell (saith hee) I care for nothing els, I care not to be thought of to know any else then Christ crucifyed. Consider with thy selfe now what thou wouldeſt haue most eminent in thee, in the eyes and eares of men, that which thou wouldeſt weare in the view of all the world; whether it bee the livery of Christ, to professe the feare of God, to excell in grace and holynes though the world disgrace thee, despise thee and hate thee, for it is that thy heart desires? Its a signe thou seekeſt Christ for

thy excellency. Consider likewise what it is that thou esteemest thy chiefest wisdome, for it is the disposition of men before they be in Christ, before they haue experience of the waies of God, before they be regenerate, when they looke vpon those wayes in others, they reckon them folly, they are fooliſhnes to every natural man: but when they are once in Christ, then they are wisdome vnto him, that is, hee reckons him the wisest man that excels most in those fooliſh courses, as before hee reckoned them; it is the Lords expression *Deu. 4. 6. This shall be your wisdome before all people, to keepe my Lawes and Commandements.* Consider now what is that thou reckonest thy chiefest wisedome, before all people, whether thou thinkest, that which before thou thinkedst folly & weaknes, and had'st a disposition in thy heart to contemne and scorne, whether thou settest it at a higher price, and dost in truth thinke it thy wisdome, and art willing that all the world should know that thou thinkest so: Thus you shall finde that you make Christ your excellencie, (that is) whether you in your hearts (seing every man desires some or other) whether thy heart goe this way or no, to seek a vertue in the excellencie of Iesus Christ, and so shew them forth to others, that thou may'st be a Christian, that thou mayst be found in him, that thou mayst be able to say as *Paul* said, I reckon all other things as drosse, as base and vile things, onely

Deut 4. 6.

onely to be found in Chriſt, to be cloathed in his righteouſneſſe, toexcell in the graces of his ſpirit, that onely I prize as moſt excellent, and moſt worthy: And this is the firſt.

2 Secondly, conſider what is thy chiefeſt *Treaſure*, for you ſee, hee that had gotten the field, he gaue all that he had for it, and went away rejoycing, for hee reckoned it his greateſt treaſure, and worth all the reſt. It is certaine, whoſoever hath taken Chriſt, doth ſo eſteeme of him, hee reckons him to be his chiefe treaſure.

You will ſay, How ſhall I know it? *Qu.*

Why, conſider what men do with their treaſure, for it is certaine (as I ſaid before, of excellencie, ſoe) every man hath ſome treaſure or other; The pooreſt man that is, hath a treaſure, ſome thing that hee eſteemes of, which hee makes account of. I aske not what thou art poſſeſt of, but what thou moſt eſteemeſt? for treaſures are as they are moſt eſteemed of. As wee ſay of jewels, the worth of them are according to mens fancies, according as they are eſtemed, ſo every man with a trerſure; One makes this thing his treaſure, an other that. Now (I ſay) conſider what thou makeſt thy treaſure, and you ſhall know what your treaſure is, by theſe markes. *Anſ.*

1 A man layes vp his treaſure in the ſafeſt place Then if Chriſt be thy treaſure, thou wilt lay him vp in the innermoſt parts of thy heart,

he ſhall not dwell in thy tongue, he ſhall be laid vp in the cloſet of thy heart, he ſhall not dwell in thy outward man, in thy vnderſtanding only, but hee ſhall be laid vp in thy inward part, (that is) he ſhall be pitched vpon the very bottome of thy heart, and there hee ſhall reſt, there thou wilt entertaine him.

2 Againe, what a mans treaſure is that hee keepes with his greateſt care, with the greateſt warineſſe and ſolicitude. So wilt thou the Lord Ieſus, when once thou layſt him vp in thy heart, thou wilt not be carefull for any thing, ſo much as to keepe him ſafe, that is, to keepe the aſſurance of his favour ſafe, to keepe him neere thee, and thy ſelfe neere vnto him, thy minde will be moſt carefull of this, more then of all things elſe: Thou wilt then take heede of all things that may cauſe a diſtance betweene thee and him, thou wilt then take heede of whatſoever may looſe him, of whatſoever may make a ſeparation betweene the Lord and thee, thou wilt be more carefull for this, then any man is to keepe his wealth, or to keepe whatſoever it is that hee makes his Treaſure.

3 Againe, whatſoever is thy treaſure that thou wilt moſt eſteeme, thou wilt ſet it at the higheſt rate aboue all things elſe. Before a man is in Chriſt there are many other things, which in truth, (howſoever hee pretend ſomething elſe) which I ſay, hee prizeth at a higher rate then Chriſt, wordly vanities.

ties before hee is in Chriſt they ſeeme great things to him, but when hee is in him once, hee lookes vpon them with another eye. My beloued, you know there was a time when God looked vpon the creatures and they were exceeding good, even all that are in the world, thoſe things that men magnifie ſoe much, I ſay, there was a time when they were exceeding good; but ſinne hath blowed vpon them, it hath blaſted the beauty and vigour of them, ſo that now when the Lord lookes vpon them, that is the ſentence that is pronounced of them you know, in *Eccl.* 1. *They are all vanity and vexation of ſpirit.* Conſider if thou be able to looke on all theſe things, as things (even the beſt things the world hath) being but meere vanity, things wherein the Lord ſowed not mens happineſſe, and therefore thou canſt not thinke to reape it there. If you marke but the expreſſion the wiſe man vſeth in 1. *Eccleſ.* faith he, *All things are but vanity*, all things *vnder the Sunne*; now there is a reaſon conteined in theſe words why they are but vanity, for waters you know they aſcend not higher then the fountaine, and they carry not any thing higher then their owne aſcent, ſo all the creatures that bee in the world, they bee but vnder the Sunne, therefore they cannot aſcend to that happines which is aboue the Sunne, nor carry you to that condition which is aboue; for happines is aboue the Sun, laid vp in Heaven. Therefore ſaith he, all

things vnder the Sunne if they bee considered to make a man happy, they are but vanity: Now consider whether thy judgment be so of them or no, whether it be conformable to the Iudgment of the holy *Ghost*, whether thou hast this conceit of all other things, but the quite contrary conceit of Iesus Christ; whether thou canst thinke of him, as of one that is the most excellent and thy chiefest treasure, as one that is farre beyond all these, as one vpon whom thy heart is pitched, as one in whom thy happines is conteined

4 Againe a mans treasure is that, which he will be at any cost to get, he will be at any paines to attaine it. It is that, on which his heart is bestowed, and his affections are occupied about. Is it so with thee when thou comest to Christ Iesus? art thou willing to bee at more cost and paynes to get him, then any thing besides? Is thy heart and affections more bestowed vpon him? *For where a mans treasure is, there his heart is.* I doe not aske whether thou bestowest more time vpon the matters of grace, then the dutyes of thy calling; but, whether thou dost them with more intention, whether thou bestowest thy time & paines vpon them, as vpon that which thou reckonest thy treasure, farre exceeding all other?

5 Againe fiftly consider whether thou art willing to part with any thing rather, then with Christ Iesus: for whatsoever is a mans treasure, you

you know a man will part with any thing rather thē with it. Whatſoever it is, that is ſubject to loſſe rather then his treaſure, Is it ſo with thee? hadſt thou rather part with any thing then with Chriſt, then to part with a good conſcience, then with the graces of the ſpirit, then to part with any thing that tends to holynes, to build thee vp further in the worke of Gods grace? I ſay conſider whether thy heart bee willing to part with any thing rather then with Chriſt, for you ſhall find this, that Sathan & the world will cheapen Chriſt, and when they come to bidding, they will bid well. Conſider whether thy heart can giue a peremptory anſwer to the world, and ſay this, I will not ſell Chriſt, I will not ſell a good conſcience for any thing, yea when Satan & the world bid higheſt, and tell thee as he did Chriſt, that he will giue thee all the riches, and all the glory in the world, if you will part with Chriſt, conſider whether thy heart be ready to deny whatſoever he offers to thee, as he will be ſure to offer that which will be moſt ſutable to thy diſpoſition, whether thy heart hath taken this reſolution to it ſelfe, Chriſt is my cheifeſt treaſure, I will part with all therefore, I will part with liberty, I will part with life, with goods, with credit, with pleaſures, with profits, with whatſoever is neere and deare vnto me, rather then I will part with our Lord Ieſus. If this be thy hearts reſolution and minde, then Chriſt is thy

thy cheife treasure, that's the 2d thing.

3 Thirdly, consider what is thy cheife joy & delight, what is thy life, (I put them together, for that which is a mans chiefe joy indeed, is his life.) For wee know life is nothing else but that joy that the heart hath, whereby it is nourished and fed as it were, for life is not to haue body and soule joyned together, to be a living mā, in that sence we vsually take life, for if that were life, then the men in hell should not bee said to dy the death, for you know in hell there is a conjunction of soule & body, and yet men are not sayd to liue there, for it is death which is the punishment of sinne, & indeed you shall finde that there is something a mans heart cleaues vnto, wherein hee rejoyceth, which is the same with his life. Therefore looke as the Soule enlivens the body, so the conjunction of the present things that he reckons his joy, that is, his life, hee cannot liue without it. Now if Christ be thy chiefe joy, thou wilt finde this, that thou canst not liue without him, as men are wont to say of their delights, Such a man cannot liue without such a thing, so it is true of every man that hath taken Christ, he is not able to liue without him. This life is no life, and therefore if there be but separation betweene thee and him, if mans conscience be as it were clouded for a time, he findes no rest, he doth as the Spouse in the *Canticles, She seeks frō one place to another, and gives her selfe no rest, till shee finde him,*

him, and why? becauſe it was, *he whom her ſoule loved*, So you ſhall finde, Beloved, whoſoever it is that your ſoules loue, whatſoever you make your chiefe joy, you will take no reſt, but as farre as you loue and injoy it. Therefore for the finding of this, whether Chriſt be thy life and thy chiefe joy, conſider what it is that thy thoughts feed vpon; every wicked man, every man that is out of Chriſt, there is ſomething that his thoughts feed vpon, ſome things there are in contemplation of which the ſoule ſolaceth it ſelfe, ſome pleaſures that are paſt, preſent, or to come, the very thinking of theſe are the greateſt joy of his heart, he roules them vnder his tongue, even as a ſervant that hath got ſome danty bit out of his Maſters preſence, and eates it in a corner, ſo the ſoule of a man hath out of Chriſt ſome ſecret, ſome ſtolen, ſome vnlawfull delights, that it feeds vpon and delights in: Conſider therefore well with thy ſelfe, what breakfaſt thy morning thoughts haue, (that I may ſo ſay) what breakefaſt they haue every morning, what is that *Pabulum*, that food of thy ſoule, thy thoughts and affections wherewith they are fed, & nouriſhed and refreſhed from day to day; whether it bee ſome carnall pleaſure, ſome reflecting on thy ſtate, vpon thy credit, vpon thy wealth, vpon thy friends, or whether it be on Chriſt. As *David* exerciſed it, whether they be thy ſongs on the night time, the remembrance of them is ſo, that they

haue ſomething paſt whereby they comfort themſelues, ſomething preſent whereby they cheare vp their hearts, ſomething to come, ſomething in hope. So every man that is in Chriſt, he hath the comforts of the ſpirit, he hath the meditation of the priviledges that hee hath in Chriſt, he hath the hope of gods favour, ſuch are his appointed, theſe are the things that his ſoule feeds on in ſecret, yea the very workes that he doth, that ſeemes to be the hardeſt part of a Chriſtians life, the very workes that hee doth in ſerving the Lord from day to day, even that is his meate and his drinke, that is, it is as ſweet and acceptable to his ſoule, as meat & drinke is to the hunger and thirſt of his body: Now conſider with thy ſelfe whether it bee ſo with thee, whether that which is thy continuall feaſt without which thou canſt not liue, be Chriſt, that is, the aſſurance thou haſt, that he is thine and thou art his, whether it be the priviledges thou haſt in him, things that belong to the kingdome of God, whether theſe be the things thy ſoule feeds on, whether this be thy life, the things without which thou couldeſt not liue, or whether it bee ſome thing elſe, ſome ſtollen delights, ſome vnlawfull pleaſures, ſomething elſe that thy ſoule and affections are ſet vpon. And this is the next thing by which thou mayſt try thy ſelfe whether thou belong to Chriſt or no, to conſider whether he be thy cheife joy, whether thy ſoule be moſt

filled

filled and ſatisfyed with him. And this is the third thing.

4 The fourth is; hee is thy chiefe *Refuge*; If thou bee one that haſt tooke him and received him, I ſay he is thy chiefe refuge. That is, as I ſaid of the reſt, for every man hath ſome refuge, ſome caſtle or other to which his ſoule retires in all difficult and doubtfull caſes, by reaſon of that indigency and that inſufficiency to which the nature of man is ſubject: There is ſomething that he muſt haue to leane vnto, (markeit) for mankinde is like that generation which the Wiſeman ſpeakes of you, know it is ſaid of the Connyes *they are a generation not ſtrong*, & what then, & *therefore they haue their burrowes to hide themſelues in.* I ſay ſuch is the generation of mankinde, hee is a weake creature, a generation not ſtrong, therefore there is ſomething that hee muſt leane to, ſomething out of himſelfe, ſome ſufficiency beſides himſelfe, ſome ſtrong hold, ſome refuge every man hath, I ſay every man hath ſome refuge or other, whither he thinkes his ſoule may goe, and there he may haue ſuccour in caſes dangerous and in troubles. Now conſider what is thy refuge, whither thy heart runnes in all ſuch caſes, to what winge, to what ſtrong hold: In dangerous caſes, you ſee every creature hath ſome refuge or other, The Child runnes to his mother, The Chickens runne to the henne, The Fox to his earth, the Conneys to their burrowes; ſo every

creature to their ſeverall corners and receptacles proper to them: I ſay ſoe it is with every man, ſo hath every one of you to whom I ſpeake, there is ſomewhat that is a ſecret refuge to which your hearts fly. Now conſider whether that be Chriſt or ſomewhat elſe. A covetous man (rather a man of this world) he hath wealth for his ſtrong hold, in which his heart comforts it ſelfe, well, what change of time ſoever come, yet I haue an eſtate to hold me vp, and when he is ill ſpoken of abroad, yet he applaudes himſelfe with that he hath at home; The Courtiers, they haue the Princes favour, that is their refuge wherein they comfort themſelues; Thoſe that are given to Company they haue good fellowes, ſuch as they, that are their companions, and ſo long as they ſpeake well of them, they care not who ſpeake ill of them; Some of this kind, ſõe of another, every man hath his refuge. If you will looke into the ſcriptures, you ſhall ſee *Davids* refuge, ſee in any diſtreſſe, vpon any occaſion, At *Ziglag he cõforteth himſelfe in the Lord*, his heart did fly to him, as the chickens fly to the henne, there he comforted himſelfe, there hee ſhrowded himſelfe, there hee encouraged himſelfe in the Lord, when he fled from his ſonne *Abſolon*, was not the Lord his refuge? Yet (ſaith hee) *Hee is my buckler and my ſtrong hold.* Pſalm. 3 which was made vpon that occaſion: What was *Iacobs* refuge when he fled from his brother *Eſau?* Did not

1 Sam. 30. 6.

not hee goe to the Lord, and ſeeke to him by prayer? *Lord thou haſt ſaid thou wilt doe me good,* now I flie vnto thee, I beſeech thee performe thy promiſe, thou art my refuge. Conſider others now what was their refuge: *Iudas*, when hee had betrayed his Maiſter Chriſt, & his conſcience was vpon him for it, hee goes to the high Prieſts and brings the ſilver to them, why ſaith he, you ſet me a worke, you are the authors of it, and I hope to find ſome comfort from you; you ſee he found little comfort in his mind, yet that was his refuge. The Kings of *Iſrael* and *Iudah* when they were diſtreſſed, they fled to *Egypt* and to *Aſhur*, to this or that helpe, which (the Lord ſaid) were broken reads to them; but yet that was their refuge: This is the manner of every man being out of Chriſt, that is, an vnregenerate man, that is in his naturall eſtate ſome refuge he hath, friends, or wealth, or credit, or the favour of the Prince, ſomething or other it is: and if he bee deſtitute and haue no refuge (as ſometimes it ſo falls out) then his heart is ſhaken as the leaues of the forreſt; Their hearts were ſhaken even for feare of the king of *Aram*, As the leaues are ſhaken in the forreſt; and why? becauſe they knew not how to defend themſelues, they had no refuge to fly to: So you ſee it was with *Belſhazars* heart, ſo *Achitophel*, and ſo *Saul*, when he ſees that he muſt dy the next day, and that there was no refuge for him: then I ſay their hearts ſanke and

Gen. 32. 12.

Iſaiah. 7. 2.

dyed within them; And now consider how it is with thee, what is the refuge to which thy heart flyeth, and which thy heart makes most account of, (for every man thinkes with himselfe, change of time may come, and what shall bee my comfort, what shall be my strong hold at that time.) Dost thou flye to Iesus Christ? is hee thy succour when thy heart is dejected at any time and faints within thee? from which fountaine dost thou fetch thy comfort? Dost thou fly to Christ, to comfort thy selfe in him, when thou art in a doubtfull case, that concernes thee as much as thy life? whither dost thou goe for counsell and direction? is it to Christ, to beseech him to guide thee & direct thee, when thou art pressed hard? whither doth thy heart goe for succour & for helpe to keepe thy selfe safe? Is it to Christ, or to somewhat else? My beloved, I assure you this, that a carnall man that is not in Christ, in these times of distresse knowes not whither to goe, hee dares not goe to Christ, for he feares that it shall be asked him, vpon what acquaintance? for he hath been a stranger to the Lord, he was never acquainted with him: but a carnall man that is out of Christ, hee goes to his Muses, he goes to his farmes, he goes to his bushes, as the hunted hare was wont to doe, to goe to the places that she vsed when she lived quiet, thither shee flyes when she knowes not how to escape: so in that fashion it is with men, looke what

what things they were wont, to which their hearts had recourſe in time of proſperity, and what their haunts haue beene, to thoſe buſhes they fly: But alas! they are but buſhes, ſuch as will not defend them. But now the Chriſtian on the other ſide, the muſe, the farme as it were (it is but to expreſſe it to you) that his ſoule is acquainted with, (that is my meaning) the ſtrong hold that hee was wont to fly vnto, vpon every ſeverall evill, vpon every ordinary doubt, vpon every dejection and diſcouragement and fainting of heart; he was wont to fly to Chriſt, and there he was wont to find comfort, and thither hee goes in time of greateſt difficulty in the day of death, and there hee finds comfort. Conſider if hee bee thy chiefe refuge, for if thy heart hath taken him as he is thy chiefe excellency, thy chiefe joy, thy chiefe treaſure; ſo hee will be thy chiefeſt refuge, yea when all things elſe are taken away, yet that cover remaines ſafe: ſuppoſe thou be in priſon, ſuppoſe thy credit be taken away, (I meane) thy wordly credit, (for the other credit cannot be taken away from any man that hath Chriſt,) ſuppoſe thy life bee taken away, ſuppoſe thou bee ſtript of all that thou haſt; yet thou haſt Chriſt for thy chiefe refuge, and thou thinkeſt ſo, and thy heart is ſatisfyed with it. As *Paul* ſaith, when hee was a priſoner, when he was naked, when he was deſtitute, when he was ſtript of all, yet (ſaith hee) *I know whom I haue*

haue trusted, As if he should say, yet I haue him safe, yet my cover was over my head, yet I am safe in my castle, I haue chooſen him, I haue him in death, yea then Christ he is advantage, he is a cover, a castle, & a refuge.

5 Last of all, consider whom thou setteſt vp for thy chiefeſt *Commander*, who it is to whom thou giveſt the chiefe command in thine heart. *Queſt.* You will say how shall I know that? *Anſ.* Why (my beloved) he whom a man feareth moſt, & loveth moſt, that is he whoſe friendship aboue all others he would leaſt looſe, and whoſe diſlike and ſeperation he doth moſt feare, certainly he will bee moſt obedient to him, he will be moſt obſervant of him. Art thou ſo to Christ? take all the things in the world, if thou ſet vp him, as him whom thou moſt feareſt & loveſt, thou wilt moſt obey him: So againe, be whom thou thinkeſt can doe thee the greateſt good, & the greateſt hurt, him thou wilt moſt obey; if thou thinkeſt in good earneſt that Christ is able to doe it, certainly then thou wilt moſt obey him; As for example, if thou looke to any man in the world, a man that is out of Christ, he thinkes that the favour or the wealth of the King, can doe him more good and more hurt, then the favour or the loſſe of the favour of Christ; He thinkes that wealth, or credit, or ſomething elſe, (many things there are that he thinkes) can doe him more good & more hurt; therefore hee more reſpects their command, then

then the command of Christ, but a man that sets vp him for his chiefe *Commander*, hee regards nothing else when it comes to crosse it, when it comes to thwart any command of Christ, because hee saith thus to himselfe in his heart in secret. It is the Lord that can do the greatest good, and the greatest hurt, therefore I care for no more. So *Naboth* he cared not for *Ahabs* wrath. So *Mordecay* cared not for *Hamans* displeasure: so did the Apostles they cared not for the High Priests, nor what they could doe, *Acts* 4. So did the 3 children (as you call them) they cared not for the fiery furnace of *Nabucadnezar*, nor for all that hee was able to doe; and why? because they thought that Christ, and that God was able to doe them more hurt, and more good; Now take any Commander in the world, when you regard not the punishment, nor the reward that he is able to inflict or to giue you, his authority is gone, now when you set vp Christ, & thinke so of Christ, you are ready to obey him, and obey him rather then any other: Therefore consider with thy selfe this, and consider seriously, aske thy heart the question, what is that thou setteſt vp to be thy chiefest Commander? For there are three great Commanders in the world, that divide all mankinde betweene them almost. And that is wealth, and estate, and worldly credit & thy honor to liue in esteeme, pleasures, and delight, now thinke with thy

ſelfe when any of theſe three great Commanders come with any command, contrary to that which Chriſt commands, thinke with thy ſelfe what thou wilt doe in ſuch a caſe, what waſt thou wont to doe, looke to paſt experience: looke backe to thy former wayes, ſee what thou waſt wont to doe: thinke with thy ſelfe when ſuch a Command comes, what thy heart reaſons vpon; if concupiſcence, if a ſtrong luſt, if a ſtrong impetuous deſire come, and bid thee to doe ſomething, which is contrary to that which Chriſt would haue thee to doe, what art thou ready to doe in ſuch a caſe? if thy profit, the maintenance of thy eſtate, thy liberty, thy wealth, thy convenience in this world come and command thee to doe one thing, and thy conſcience (which is Chriſts viſegerent) come in his ſtead, and command thee another thing, what art thou ready to doe in that caſe? for when thy credit, thy honor, & reputation, thy vaine glory ſhall come and bid thee do one thing, and Chriſt ſhall bid thee doe another, what is thy reſolution, what art thou wont to doe? By this thou ſhalt know whether thou ſetteſt vp Chriſt, as the chiefe Commander in thy heart or noe, whether thou giueſt him thy chiefe throne, whether thou exalteſt him for God in thy heart; you know when you exalt him for God, every thing then yeelds, if in truth hee be ſet vp for God in thy heart: Therefore conſider what it is that thy heart ſets

ſets higheſt, whether thou exalteſt him moſt, whether (when any of theſe threatning, crying commands come) thou canſt giue them an abſolute denyall, and ſay with thy ſelfe, I will not obey you; and if they threaten impriſonment, or diſgrace, and loſſe of life, and if I doe not obey ſuch a luſt, I ſhall be wrung & pincht for it, I ſhall loſe ſuch delights: well, I am reſolved to beare al this: on the other ſide, whē they ſhall come with faire proffers, you ſhall haue this honour, and this advancement, & this convenience. If thy heart can ſay now, I will haue none of you, for I ſee it is a command contrary to his that is aboue, whom I haue ſet vp for my chiefe Commander whom I reſolue to obey, whom I take to be greater then all the friendſhip in the world, then all the profits, pleaſures, and credits in the world, I ſay thus examine thy ſelfe what thy heart is toward Chriſt, what it is to his command: and (let mee touch that by the way) thou muſt alſo ſhew thy obedience to Chriſt, in thy obedience to others; My beloued there are indifferent things, that are in themſelues not of moment one way or other, whether wee doe them or not doe them, and though the omiſſion of them in themſelues be nothing, yet when it ſhall be of contempt and neglect of thoſe that are ſet in ſuperiour place over you, in ſuch a caſe you ought not to doe it: this is a rule, and a true rule in divinity, that indifferent things may be o-

mitted except in two caſes, in caſe of ſcandall, and in caſe of neglect, and contempt of authority: therefore when there is neglect, when men ſhew contempt, for that caſe it is to be done, though for the other it is not to be done. This I touch but by the way, that you may conſider it in your particular occaſion.

Now my beloued, you ſee theſe 5 things, by which you may know if you haue tooke Chriſt or no, ye know when a man comes to examine himſelfe whether he be a fitte man, a man that hath any right to come to the Lords table, hee muſt conſider whether hee be in Chriſt, otherwiſe he hath nothing to doe either with this priuiledge, or with any other; Now to be in Chriſt, there muſt (as I ſaid) goe a double act, there muſt be one on thy owne ſide, there muſt be one act on thy part to take him; and there muſt be an act on his part, there goes out a ſtrength and a vertue from him by which hee takes thee and comprehends thee: The time is paſt, and I cannot proceed further, onely remember this that hath beene ſaid to you, and examine your ſelues by it whether you be in the truth, whether you make Chriſt your chiefe *Excellencie*, your chiefe *Treaſure*, your chiefe *Ioy*, your chiefe *Refuge*, your chiefe *Commander*, if thou finde that thou haſt done this, if thou finde thy heart wrought to ſuch an act as this, to take Chriſt in ſuch a manner, then thou haſt Chriſt, thou art in him, then thou haſt a right

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in him, and maiſt come with comfort, but if thou haue it not, then I muſt charge every one of you in the name of Chriſt Ieſus (in whoſe authority we come) that you medle not with ſuch holy miſteries. My Beloued you know what I haue often told you, there is a neceſſity layd on men to come to the Sacrament: you know he that neglected the Paſſover was to be cut off from the people. It was a very great ſinne: ſo it was to omit the Sacrament: you haue diverſe Tearmes, and if your buſineſſe hinder you from one, you may come to another, I meane in a Tearme, yea there is a neceſſity lyes vpon you to come, but yet we muſt giue you a double charge, one that thou omit it not, and another that thou come not hither vnleſſe thou be in Chriſt; what haſt thou to doe, thou that art a profaine perſon, thou haſt nothing to doe with him, thou that art yet a ſtranger to him, that thou ſhouldſt thruſt in to the Lords table; thou ought'ſt not to doe it, if thou doſt, *thou eateſt & drinkeſt thy owne damnation*, inſtead of thy ſalvation.

The Second Sermon.

Vſe.

AND ſo now wee come to the Vſe, and that is, that there is an Act of Chriſt to make an vnion betwixt vs, that we may be his, and he ours: there is an act of his, that is, there is a certaine power or vertue comes from him, even as there doth from the Load-ſtone to the iron, that drawes thee to him, there goes out a vertue and power from him as to the woman that touched the hemme of his garment, that healed her bloody iſſue, ſuch a power goes out from Chriſt to every man, that is in him. And as you muſt examine it by your owne act, ſo in the ſecond place you are to examine it by this; conſider whether there hath gone out any ſuch power from Chriſt to take thee, and comprehend thee: For you muſt know this, that when once wee are in Chriſt, then there goes forth an effectuall and almighty power from him, which doth not make a little light alteration; a light change on the ſuperficies of the heart, but it alters the very frame of it, it turnes the very rudder of the heart, ſo that a mans courſe is to a quite contrary point of the compaſſe, it is ſuch an alteration as doth breed vs, not ſome good conceptiononely of purpoſes and deſires which many haue,

haue, which when they come to the birth, there is no ſtrength to bring them forth: but he giues to vs a power and ſtrength to performe them: That is, hee doth not put vpon them a waſhy colour of profeſſion, but hee dyeth them in gráine with grace & holines. And therefore conſider whether thou haſt found any experience of ſuch a power going out from Chriſt to thy heart; This my beloved, differs from common graces, frō the common forme of godlineſſe which is in the world, as much as the life differs from the picture, or as the ſubſtance from the ſhadow, as a through performance differs from a proffer, or an offer: or as that which hath ſinewes and vigour, differs from that which is weake and powerles. Therfore this power of Chriſt which hee puts forth and diffuſeth into the heart of every man that is in him, is called the *Kingdome*. And the *Kingdome of* Chriſt *is not in word, but in power:* That is, when once he rules but as a King, hee exerciſeth a kingdome there, and he ſaith not onely to vs; I will haue ſuch a thing done, they are not weake and powerleſſe commands that he giues to the heart of a man that he dwels in, but ſaith he, the Kingdome of God is not in word but in power, that is, there goes an efficacie with thoſe commands, there goes a great ſtrength with them, that brings every thought, and every rebellious affection into ſubjection to it; & therefore conſider I ſay, if thou wouldſt haue theſe vertues,

vertues, whether thou be in Christ, whether any such power hath gone out from Christ to thy heart.

Qu. But you will say, what is this power and vertue, and in what manner is it infused into the heart of man, so this seemes to be a narration of a thing a farre off?

Ans. My beloued we will explaine it as well as we can to you, even as you see an Artificer working with his instrument, there goes a certaine vertue out from that art which is in his minde, and guides, instrument to make this or that the which without it could not be done, when hee makes any artificiall thing, as a knife, or a sword; or when the Potter fashions the pott, his hand is set on worke, & there is a certaine invisible, a certaine secret passage, an influence of the art that goes along with his hand, that brings forth such an artificiall thing; or even as you see the members moue; a man mouing his arme, or his hand, or any part of his body, there goes a certaine vertue from his will, a certaine secret power, efficacie & command that stirres them this way or that way, the thing wee see not, yet we see it in effect. or as you see it in the creature, you see the creatures that God hath made, they haue all the severall instincts, by which they are instigated to doe this or that; you see the birds are instigated to make their nests of such a fashion, at such a season; so every creature according to his severall kinde. There goes

goes out from God who is the authour of nature to theſe workes of nature, a certaine vertue that puts them on, and inſtigates them, and puts them to this or that: and as you ſee an arrow that is ſhot by the Archer, there goes a vertue together with it, that directs it juſt to ſuch a marke, ſo farre, and no further. So after this manner comes a power from Chriſt to his members, that, as ſoone as a man is in him, there comes ſuch a ſecret divine, vnexpreſſable efficacy that workes vpon the heart of him in whom hee dwells. And therefore you ſee the conjunction betweene him and vs, it is compared to that which is betweene the ſoule and the body, that acts and ſtirres vs too and fro, according to its will and pleaſure, ſuch an efficacy ſhalt thou find, if thou belong vnto him, and therefore conſider if there bee ſuch a thing in thee or no.

Queſt. But you will ſay, to what purpoſe is this efficacy, and what doth it in my heart when it comes there?

Anſ. Why I will tell thee what it doth; it is expreſſed in plaine termes 2. Cor. 5. 17. *Whoſoever is in Chriſt is made a new creature*; That is the worke that it effects; it is ſuch a power and efficacy as makes thee a new creature; That is, It breakes in peeces the old building, it quite takes away the firſt print; As when a man comes to make a new ſtampe, the firſt muſt bee removed: ſo that this efficacy that goes out

from Christ, it hath a double vertue in thy soule, to weare out the old stampe, to breed a death of the old nature, of the old man, to ruine and breake downe the old building, and to set vp a new one; and that the scripture calls a new creature: and therefore consider with thy selfe whether thou find such a vertue as hath put thy heart into such a new frame, as hath moulded it alltogether, and hath put it into another fashion then it was, consider whether all in thee be new.

Quest. You will say this is strange, must all be new?

Answ. My beloved, you know the words they are cleare, old things are passed away, all things are become new. (In the same place which I quoted before) that as the command was in the offering of the Passover, not a jot of old leaven, but we must part with it; Now this is the nature of leaven, It is alwayes purging out, and it will be purging out while we are here, only the efficacy and strength thereof remaines; Then thinke with thy selfe, is all new in mee, looke what naturall disposition I haue had, looke what naturall lusts & desires I haue had, see what acts I was wont to doe, what old haunts and customes I haue had, looke what old company I kept, what old courses I tooke, what my tract hath beene, is all this altered & every thing become new? (for saith he, it must be a new creature, a new nature:) That is, it is not enough for a man to haue a new course for a fit,

a fit, to haue new purpoſes, and a new change that comes like flaſhes, I ſay, that is not enough; you may haue many new things in you, that may be in old hearts, like peeces of new cloath in old garments, that will doe thee no good at all; the Lord regards not that: like new wine in old veſſels; ſo it is where there are ſome new things, that are good things in themſelues, in a carnall and old heart, they are not fit for the heart, and therefore they never ſtay long there: So ſaith the text, *Put a new peece into an old garment, and it makes the rent greater.*

Therefore all muſt be new; I ſay there muſt be a new nature, that theſe new things may be there: even as the ſeverall creatures are in their ſeverall elements, as the elements are in their owne place, as the plants are in their proper ſoyle, as the branches are vpon their owne roote; For then they floriſh, then they hold out, then they continue; Therefore ſee whether this vigor, this efficacy, this vertue hath gone out from Chriſt into thy heart, whether it hath not only renewed all in thee, but alſo hath given thee a new nature, That is, whether it hath wrought ſuch a change in thee, that all the wayes of godlines and new obedience, become in a meaſure naturall to thee, ſo that thou canſt doe them cheerefully, even as we heare, and ſee, and doe naturall actions, and that thou doſt them without wearineſſe: for you know, things that are naturall wee are not weary of

them; And ſo thou wilt doe them conſtantly, for what is naturall, ſtayes and abides by vs, that it out-growes and out-wearies what ever is in vs beſide; Now hath there a vertue gone out from Chriſt, that hath wrought all this in you, that hath made all new, & hath not only done ſo, but hath made it naturall to thee? But you will ſay, muſt it needs be ſo, cannot Chriſt take and comprehend mee, but there muſt bee this wonderfull change wrought, who can be ſaved then? I haue then but little hope, when I am vpon my death bed, and then ſhall looke vpon my old nature, and find no ſuch worke as this wrought vpon me. Beloved, I beſeech you conſider this, that there is a neceſſity of it, It is ſo, and it muſt bee ſo; and except you haue it, you cannot be ſaved; you ſee the words in the ſcriptures are moſt cleare, *Whoſoever is in Chriſt is a new creature*: Doe but conſider whether it be ſo or no, there muſt be withall *a new heaven and a new earth*; You ſee that was the great promiſe that was to be fulfilled in our times of the *Goſpell*: was it not a new Preiſthood, was it not a new covenant, hath not the Lord ſaid, there muſt bee *a new heaven and a new earth*, That is, new graces from heaven, and a new company of men wrought on, and changed by thoſe graces? ſhall old *Adam*, thoſe that are borne of of him, ſhall they receiue a power from him, to make them like to him, to carry his Image, to

Queſt.

Anſw.

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bee corrupt, and carnall, and ſinfull as hee is: And doe you not thinke that the New *Adam*, the Second *Adam*, ſhall haue as much efficacy in him to make thoſe new creatures, that are in him, that come to him? Certainly there is as much power, and life, and vigor in the new *Adam*, to change every man that is in him, that comes to him, & to make them new creatures, As in the old *Adam*, to make them like him: Beſides, hath not Chriſt ſaid plainly, I come not into the world to ſaue ſoules only, that is not my buſines alone (though that was a great part of the buſineſſe and errant for which hee came into the world) but (ſaith he) *I came to purifie a people, to my ſelfe, Zealous of good workes*: in the 2 Tit. Now if that were the end of Chriſts comming, doſt thou thinke that hee will looſe his end? And therefore its impoſſible, that any man ſhould be ſaved, to haue part in Chriſt, & that he ſhould be in Chriſt & Chriſt in him, except his heart be purified ſo, as to be zealous of good workes. If Chriſt dwell in thy heart, thou mayſt eaſily know it; for doſt thou thinke, that Chriſt will dwell in a foule and vncleane place? hath he not pure eyes? And therefore it is certaine whereſoever he dwells, that place muſt be *a fit Temple for him to dwell in*, & therefore of neceſſity hee muſt cleanſe thy heart, he muſt faſhion it, & keepe it pure, and cleane, and ſweet, ſo as it may be a fit Temple for him and his Spirit to dwell and delight in. Beſides

doth he not looke to his glory in all thoſe that belong to him? hee hath many eyes to looke vpon them as it were, there are many ſpectators men and Angells, to ſee what they are, and how they behaue themſelues: If hee ſhould haue a company of men to belong vnto him that are carnall, perverſe, and worldly minded, that haue crooked wayes like other men, would this bee for his honour? would it not bee ſaid, like men, like Maſter? would it not reflect vpon him? Certainly it would; and therefore the Lord ſo orders it, that thoſe whom he hath redeemed, *ſhould bee holy in all manner of converſation*: Saith hee, you muſt be as I am, elſe it will bee for my diſhonour, As I am holy, ſo every one of you muſt be holy, in all manner of converſation; Therefore let no man deceiue himſelfe, to thinke he can goe away and yet be in Chriſt, and be ſaved through Chriſt and the mercies of God in Chriſt, when there goes out no power from Chriſt, there comes no ſuch vertue from him to change any man, to worke on him, to alter him, to make him another creature; And therefore I beſeech you in the examining of this, (for its a matter of great moment) to conſider with your ſelues, if this be wrought in you or no; whether you finde any experiment & effect of this mighty power, efficacy, and vertue: and let mee bring you a little to particulars: Hath there gone out a vertue from him to enable thee to beleeue? there

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is a faith required in the *Deity*, there is a faith required in the *promiſes* of God, there is a faith required in the *providence* of God, to thinke that every particular thing is ordered by it; There is alſo a faith in all the *threatnings* of God: Now for the manner of propounding; when the Scripture comes to propound any thing, it propounds it thus, and no more: as you ſee in *Moſes*, hee writes nothing, but *In the beginning God made heaven and earth* &c. And ſo the Apoſtles write; Such a thing was done, *Ieſus Chriſt was borne of the Virgin Mary*; *Thus & thus he did*: Now when the naked object is propounded, other writers what they deliver or write is rationall, They vſe Reaſons and arguments to convince men of thoſe things which they deliver; But when the Scripture ſets downe any propoſitions of faith, it doth but barely propound them, for there is the Majeſty of God and authority of God in them, to confirme them.

But now here you will demand, (the propoſition being but nakedly laid downe in the Scriptures) what will enable a man to beleeue it? *Queſt.*

I anſwer: that certainly there is a mighty power that goes out from God & from Chriſt, that enables thee to beleeue with this efficacy, that where the object is ſet before thee, there goes out a power from him to worke faith in thy heart, whereby thou truly beleeveſt it, and ſo *Anſw.*

ſo it appeares in thy life: we thinke we beleeue thoſe things, but our liues doe manifeſt the contrary; namely that there is not a powerfull faith wrought in vs, for all the errours of our liues (though we obſerue them not) ariſe from hence, that theſe principles are not throughly beleeved: if they were, it could not bee, that there ſhould bee ſuch inconveniences in the liues of men; Therefore conſider if this faith be wrought in thee, whether ſuch a power hath gone out, to worke ſuch a faith, that hath changed thy whole courſe, as it will doe, if it bee once wrought in thee, by the power of Chriſt: ſo alſo conſider, whether there hath a vertue gone out from him to worke loue in thy heart to the Lord, for otherwiſe it is certaine that there is no man in the world that is able to loue God, or to come neare him, for all loue riſeth from *Similitude*, there muſt be an agreement & ſimilitude, between thoſe two that loue: Now every man by nature is as contrary to Gods pure nature, as fire is to water, and without an almighty power to change his nature, and to worke a particular affection of loue in him, hee can never bee able to loue God, therefore its the baptiſme of the Holy Ghoſt; *I will baptize you with the Holy Ghoſt and with fire*, that is, with the Holy Ghoſt which is fire: *I will multiply thy ſorrowes and thy conceptions*, That is, the ſorrowes of thy conceptions; Now loue is as fire in the heart, and one fire muſt beget another;

And

And therefore you haue it in the common proverbe, *Loue is a thing that cannot be bought with mountaines of gold and ſilver*, yet if thou be in Chriſt, there goes out a vertue from him, that ſtampes vpon thy heart this holy affection, that breedes in thee this holy fire of loue, ſo that thy heart cleaues to him, thou loueſt him with as true, and with as genuine, as naturall, and as ſenſible loue, as thou loueſt any friend, as thou loueſt any creature in the world: Conſider if this be wrought in thee or no. And ſo for thy knowledge; there is alſo a power in it, conſider whether any ſuch vertue hath gone out from Chriſt, to make the knowledge which thou haſt, powerfull.

You will ſay, what is that, that is to bring on theſe truthes which thy heart aſſents vnto, to bring them with that evidence, and fulneſſe of demonſtration, that thou ſhalt yeeld vnto them, & practiſe them according to thy knowledge? *Qu.*

Beloued, there is much knowledge among vs, but who practiſeth according to his knowledge? wee know God, but we glorifie him not as God, and the reaſon is, becauſe there hath not gone a power with that knowledge, to make it liuely and effectuall, to paſſe through all the faculties of the ſoule, and to overrule them, for if there were ſuch knowledge, it would alwayes draw affection and practice with it. So likewiſe conſider, whether there *Anſ.*

hath gone a power from him to mortifie thy luſts: *Whoſoever is in Chriſt hath crucified the fleſh with the affections and luſts*, not to lay them a ſleepe onely, but to mortifie and ſubdue them. So likewiſe whether there hath a power gone out from Chriſt, to helpe thee to overcome the the world, *the luſts of thine eyes, the luſts of the fleſh, and the pride of life*, for whoſoever is in Chriſt overcomes the world, and all that is in the world: The world hath many things to worke vpon vs, and to reſiſt and oppoſe vs: It hath perſecutions, it hath diſgraces, it hath ſlanders and reproches, which it caſts vpon holy men, and vpon the holy wayes of God. And the men that are actours in this, are the devils factours, though they thinke not ſoe, as the Apoſtle *Iames* expreſſeth it, *their tongues are ſet on fire of hell*, to deviſe ſlanders & falſe reports, and to faſten them vpon holy men, and eſpecially vpon the miniſters of the Goſpell, and ſo vpon the wayes of God, I ſay they are the devils factours, though they thinke not ſoe: and thoſe that beleeue them are the devils receiuers, the one hath the devill in his tongue, the other in his eare. But the Lord hath appointed this. This is one thing whereby the world fights againſt the wayes of God, to diſcourage men and to hinder them, that they might be ſtumbling blockes to them. So it was with Chriſt, hee was the falling of many in *Iſrael* by reaſon of this, ſo was *Paul*, as a deceiuer, and yet true &c. Cõſider

der if thou haſt this efficacie put into thy heart, that thou art able to overcome this, that thou art able to overcome all the offences, and perſecutions, all the ſlaunders and reproaches that are caſt vpon the wayes of God; and notwithſtanding that, to thinke well of them, and to walke in th m, and practiſe them; likewiſe as it hath theſe things on the one hand, ſoe it hath pleaſures, preferments, glory, and riches, credit, and all things of that nature on the other; art thou able to overcome all theſe? ſo to ſhut vp this point and proſecute it no further, thus you ſhall know whether you be in Chriſt: for that is the point; *wee haue aſſurance in him, that if wee aske any thing, wee ſhall be heard*; but firſt we muſt be in him, now to know whether we be in him (as you haue heard) there muſt be an act of ours, and ſecondly an act of his, which is this power that goes out from him, to change, take and comprehend vs. Soe much for the firſt thing.

Now for the ſecond, if a man will apply or take to himſelfe the priviledges we haue by Chriſt, as this particular priviledge of being heard in our prayers, of comming to the Sacrament, or any other; know this, that it is not enough to be in Chriſt only, but there muſt be a certaine qualification, a certaine immediate faſhioning, and preparation of the heart, or elſe though thou haue a right to the priviledges, though they belong to thee, yet thou art ſu-

ſpended from the vſe, benefit, & comfort of thē.
And this is conſidered in theſe 5 things. (I will
1. but name them very briefely.) Firſt, when a
man comes to receiue the Sacrament, it's not e-
nough for him to be in Chriſt, no nor when he
is come to do ſome other duties; but moreover
there muſt be this alſo, thoſe graces thou haſt,
this change, this new creature that is wrought
in thee, which is but a heape of particular gra-
ces, theſe muſt be *acted and ſtirred vp* vpon ſuch
an occaſion: It is true, no man ought to come
except hee haue the graces of Gods ſpirit
wrought in his heart, that they may lay there in
the habits, that they may be in the heart as fire
raked in the aſhes. But if a man will come to re-
ceiue the Sacrament, and ſuffer theſe habits,
theſe graces he hath to lay ſtill there, he comes
not as a worthy receiuer; (there are indeed de-
grees of vnworthineſſe) he comes not as a wor-
thy receiuer except hee ſtirre them vp, except
they be acted at that very time: as for example,
we come to receiue the Sacrament, wee ought
then to haue an eſpeciall humiliation and ſor-
row for our ſinnes, wee ought then to haue an
eſpeciall loue to Ieſus Chriſt, we ought then to
haue a ſpeciall rejoycing in him, and in all the
priviledges we haue by him, wee ought then
to haue a ſpeciall loue to our brethren, the men
with whom wee converſe, and among whom
wee liue: now if a man come and receiue, and
do not ſtirre vp and act theſe graces, he receiues

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vnworthily, and my ground for it, is this; you ſee in the feaſt of *Reconciliation*, the 10th day of the 7th moneth, the Lord tels them there, *you ſhall come, and you ſhall keepe it, and you ſhall not doe worke* &c. But is this enough? no, *he that doth not actually afflict his ſoule* (ſaith he) *that day, he ſhalbe cut off from his people: Levit.* 23. 27. That is, though they had a habituall diſpoſition, and their hearts were prepared to ſorrow for their ſinnes, and to take them to heart and bewaile them, this is not enough, (ſaith hee) at this time you muſt afflict your ſoules, that is, there muſt be a ſtirring vp of that ſorrow: So likewiſe you finde this in the feaſts, in more places then one, that when they come to keepe the feaſts, at that time they ſhall eate and drinke, and refreſh themſelues, but in any caſe rejoyce *Deut.* 12. & *Deut.* 16: I will not ſtand to repeate the places, That is, it's not enough for you to haue thankful hearts, to haue hearts prepared for theſe things in the habit, but you muſt then rejoyce, for it is the ſeaſon of it (for every thing is good in it's ſeaſon) and the Lord requires it at ſuch a time. Therefore thus thinke with thy ſelfe, whenſoever thou comeſt to receiue the Sacramant, this is the time that the graces that I haue, the habituall graces, muſt be new pointed as it were, they muſt be new whetted, and new ſcowred, that they may be bright and ſhining vpon ſuch an occaſion, when the Lord calls for it, you muſt then quicken them, and ſtirre them vp,

Levit. 23. 27. 28. 29. 30.

that they may be all acted in your hearts.

And this is one thing, that it's not enough for a man to be in Chriſt, to take the priviledges that belong to him, but there is a certaine qualification required that muſt be done at that time, when the Covenant is renewed. And this is one, to haue the graces thus acted.

Secondly, there muſt be a new *Reconciliation* for the Saints: thoſe that are in the covenant, thoſe that are regenerate men, (you muſt marke it well, for it's a point of much vſe) when they commit ſinnes againſt God, the guilt of their ſinnes is retained though they are within the covenant, aud are not cut of from Chriſt, but are in him; yet (I ſay) when they haue ſinned, the guilt of their ſinne continues, and is continued till they be reconciled, and renewed by faith and repentance; as you ſee it was with *David: Nathan* would not haue ſaid when he came to him, *Thy ſinnes are forgiuen thee*, if there had not beene a new thing, if there had not beene a thing done at that time; and therefore it intimates ſo much, that before it was not forgiuen: that is, the Lord was angry with him: you muſt know therefore this, that when a regenerate man ſinnes, there is onely a particular guilt; the vniverſall guilt of ſinnes returnes not, for that would cut him quite of, that would put him abſolutely into the ſtate of damnation, but it's a particular guilt, for every particular ſinne; that is, even as a father is pleaſed well with his ſon,

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and knowes him to be his ſonne, hee is affected to him as to his ſonne, yet hee hath done ſuch a particular action that hath offended him, and for that particular offence, he withdrawes himſelfe from him, hee carries not himſelfe to him as hee was wont to doe, being offended with him for ſuch a fault, now till the ſonne hath reconciled and humbled himſelfe for that particular action, though the father haue an hundred gifts to beſtow on him, yet hee ſhall haue none of them, till he hath reconciled himſelfe; For thinke with thy ſelfe (if any ſinne lye in the way) when thou comeſt to partake of this priviledge to receiue the Sacrament, or when thou comeſt to call on God for any particular mercy, or to haue any requeſt graunted, thinke then with thy ſelfe, ſuch a ſinne I committed, I muſt humble my ſelfe for it, I muſt labour to make reconciliation, labour to haue this taken away, that my father may be reconciled to me, then come and take the priviledge, for now it belongs vnto mee; therefore there is a neceſſity of renewing my repentance, and reconciliation moſt exactly, and to take a very particular examination of our wayes when wee come to receiue the Sacrament, or when we draw neere to God vpon ſuch ſpeciall occaſion, leaſt our father, (though he be a Father to vs) haue ſome particular quarrell againſt vs, for even hee whom wee call father 1. *Pet.* 1. 17. *Iudgeth every man* (even his owne ſonne) *without reſpect of perſons,*

perſons, that is, he will not beare any ill in them, thus you ſee hee did with *Moſes*, with *David*, and others, and the like hee doth with all the Saints. This is the ſecond qualification that is required before you can haue any part, in any of the priviledges, before you can attaine vnto this aſſurance, to aske and haue, therefore it is not without vſe, and that not in the Sacrament onely, but alſo in that which wee haue to deliver.

3. Thirdly, ſuppoſe there be no particular ſin, ſuppoſe the graces you haue, be acted, when you come to receiue the Sacrament; yet there is a third thing required, a third qualification that muſt be found in the heart of him that will be a worthy receiuer, and that is, to obſerue well *what diſtance is growne* betweene the Lord and him ever ſince the time, that hee hath in a more particular manner beene reconciled to him. This is another thing then what wee named before, to conſider what ruſt hath grown vpon his ſoule, what ſoyle his heart hath contracted, by converſing in the world, & by medling with worldly and earthly things, for the ſoule gathers ſoyle with medling with them, even as the hands doe; now thou muſt thinke with thy ſelfe, when thou comeſt to the Lord, and draweſt neere to him in this, or any other duty, thou muſt recover that diſtance againe, and bring thy heart nearer to the Lord, thou muſt draw neerer to him, thou muſt get thy heart to

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a more close, and neere, and inward conjunction with him, thou must labour to haue that hardnesse that thou hast contracted (as it will be in a little continuance of time) thou must labour I say to haue that tooke away and remooved, and to haue thy heart softened, thou must labour to haue the rust rubbed off, thou must labour to haue all those things done; for thou must know this, That though there was not a particular sinne committed, yet as we see, the outward man is subject to a wasting, though there be no wounds, though there be no sicknesse, but is in perfect health, and all is well with him, he obserues all the rules of dyet, yet (I say) you see the outward man is subject to wasting, it is subject to fainting, to weakenesse, and to decay; And therefore there must be a renewing of dyet, and of strength, or else hee cannot bee able to hold out: So it is with the inward man, though there bee no particular sinne, though a man did keepe some good course in the wayes of godlynesse, without running out eminently or evidently, yet he is subject to a secret decay, so that sometimes hee must haue some speciall meate, some speciall feast, which the Lord hath appointed for that purpose, (for he doth nothing in vaine:) And if this Sacrament could bee spared, that a man might keepe the strength of the inward man without it, the Lord would not put you to this trouble, but he seeth it necessary & therefore

he hath appointed it to bee received, and that often, that you might feed vpon the body and blood of Christ, that you might eate his flesh and drinke his blood, and gather new strength from it, that when there is a decay of grace in your hearts, may goe to this Fountain, & fill the Cisternes againe to recover your strength; For when a man comes to the Sacrament as hee ought, he gathers a new strength, as a man from a feast, his heart is cheered vp as it is with Flagons of wine, hee is refreshed, his hunger and thirst is satisfied, That is, the desires of his soule that long after Christ, and after righteousnes, & assurãce. And this is the third thing.

4 Fourthly, besides all this; first the stirring vp of the graces, and the acting of the habits, Secondly besides making thy peace and reconciation with God, and removing of any particular offence, that is betweene God and thee, Thirdly besides this scouring off the rust, this recovering the distance betweene God & thee, the softning of that hardnesse which thy heart hath contracted, besides this recovering the strength that thou hast wasted; There is a fourth thing required, which is, that there bee an *Intention, a particular increase of thy will*, in taking Christ, and of the desire to Christ, of every grace that knits thee and Christ together; For there are certaine fementing graces, certaine glewing graces, that joyne Christ & thy soule together, as *faith* and *loue*, these are the

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two maine graces; there are a great traine of graces that follow them, but theſe are the chiefe, and theſe I ſay muſt bee intended: For what is the end of the Sacrament? is it not to knit the knot ſtronger betweene Chriſt and vs, to make the vnion more full and perfect, is it not to increaſe our willingnes to take and receiue Chriſt? for you know all the acts of the ſoule may be intended. Put the caſe there be a reſolved act in the heart & ſoule of any man, whereby he ſaith thus with himſelfe: I am reſolved to take Chriſt, and to ſerue him and loue him for the time of my life, yet this reſolution of his, though it bee perfect and ſincere, yet it may receiue intention, when a man is willing to doe a thing truly, there may bee degrees added to that will, when there is light in a roome (when thou bringeſt in more candles) that light may bee increaſed: ſo it may in this, ſo may your faith and loue, (by faith I meane nothing, but the reſolution of the heart to take Chriſt, I meane not the beleeving part, but the taking part, the act of the will taking Chriſt, or receiving him, which is nothing elſe but the choiſe of the will that reſolues to take him.) I doe but touch this by the way, becauſe it is a point I haue handled already at large, therefore I doe now but mention it. But the thing I ayme at is this; I ſay the glewing graces are theſe two; *Faith* whereby you thus take him for your Lord and Saviour, for faith is like the

part of the compasse that goeth about & doth the worke; whereby we are more knit vnto the Lord, They haue both their office and their place; You know loue is an vniting affection, therefore this is the definition of it, *It is a desire of vnion with that it loues*; Now when thou comest to receiue the Sacrament, or to pray, or put vp any speciall request, when thou comest to haue to doe with God, to make vse of any priviledge thou hast in Christ, thy cheife businesse is to intend this faith and loue, at such a time to draw thee neerer, to make the vnion full and perfect.

Quest. You will say, how is this increased and how is it intended?

Answ. I answer; Two wayes in the Sacrament, one way is the very repetition, the very renewing the covenant, the very doing it over againe, the resolution of taking him, (for there is a mutuall covenant you know betweene Christ and vs,) it is confirmed to vs in the Sacrament, hee confirmes his, and wee confirme ours, as the freindship betweene *Ionathan* and *David* was increased by the renewing of the covenant, or else why was it repeated? The very repetition of the act intends the habit, the habit is increased by the repetition of the act, though it were no more; so the renewing of the covenant exerciseth thy faith, it sets aworke thy faith and thy loue, when thou comest to receiue the Sacrament, the very intention is increased: but

this is not all, There is another thing in the Sacrament that much increaſeth it, and that is a thing I would haue you chiefely to take notice of; That is the very Sacrament it ſelfe, the element of bread and wine delivered to thee, withthe very words of the miniſter, *Take & eat, this is my body, that was broken for thee; Take and drinke, this is my blood, that was ſhed for thee, and for many, for the remiſſion of their ſinnes*, for when theſe words are ſpoken to vs, if wee did conſider well of them, & thinke thus with our ſelues; Theſe words that the Lord himſelfe hath appointed the miniſter to ſpeake (for therein is the force of thē, that they are of the Lords owne inſtitution, therefore the ſtrength of every Sacrament lies in the inſtitution; That is a rule in Diuinity, the Papiſts themſelues, that haue added fiue other Sacraments, cannot deny, but that every Sacrament muſt haue an immediate inſtitution from Chriſt himſelfe, even from his owne mouth, or elſe there is no ſtrength in it; ſo that even as it is with all things that are ſymbolls of other things, (as take markes in feilds that ſtand for the diuiſion of ſeverall mens rights, take counters that ſtand for Thouſands and Hundreds, the very eſſence of theſe things ſtands in the very inſtitution of them;) So in the Sacrament, except theſe words were from the Lords owne mouth that dilivered it, this very delivering of the bread and wine, being a ſigne to you of the forgiuenes of

your ſinnes, except the Lord had thus inſtitu ted it, there had beene no force in it ſelfe;) I ſay conſider, they are words that the miniſter ſpeakes not in an ordinary courſe, but he is appointed by the Lord himſelfe to ſpeake them; and now when theſe words make a new impreſſion vpon thy heart, it addes an intention to thy faith and loue: for example, (to make it a little more cleare to you, that you may vnderſtand it diſtinctly.) The Lord hath ſaid this, he will forgiue the ſinnes of all thoſe that come vnto him, hee will forgiue them that forſake their ſinnes, and take Chriſt Ieſus, and loue & feare him for the time to come; The Lord might haue ſuffered it to goe thus in generall, that he hath delivered it vnto you & no more; But hee thought good to goe further, and ſay thus to mankind: Its true, I haue ſaid it, but I will not content my ſelfe with that, but will adde certaine ſeales and ſymbolls, certaine externall ſignes, that thou ſhalt ſee and looke on, and I ſay to thee, this covenant haue I made with thee, and when thou ſeeſt the bread and wine delivered by the miniſter, know this, that the thing that thou ſeeſt is a witneſſe betweene thee and me: That as it was ſaid by *Laban* and *Iacob* when they made a covenant, *This ſtone be witneſſe betweene vs:* And God ſaid to *Noah*, *when I looke vpon the rainebowe, it ſhall bee a ſigne that I will deſtroy the earth no more after this manner*, when the Lord hath ſaid it, and hath appointed

appointed this outward Symboll that thine eyes looke vpon, I remember the covenant, & this is a ſigne betweene vs, this ſhall bind mee to it and him likewiſe; Now when this is done anew, (it may be every moneth) this is a wondrous great mercy, this is a marvellous great helpe (if it be rightly vnderſtood) to ſtrengthen our faith. Doth it not helpe vs, when we ſee the Rainebowe? It the Lord hath appointed, *I will remember my covenant, and when thou lookeſt on it, it ſhall confirme me, and I will not breake my covenant to deſtroy the world with a flood*; For this adminiſtration of the Sacrament, when the Lord lookes vpon it, hee cannot but remember his promiſe and his covenant, of pardoning our ſinnes; And when thou lookeſt on it, thou art aſſured of it, for hee hath ſaid it; it ſhall bee a ſigne and a witneſſe betweene vs; Now I ſay that new Impreſſion that theſe words, (thus contrived and vnderſtood, and delivered by the miniſter) make vpon the heart, it intends faith and loue; as indeed it is a great matter to haue it ſpoken to vs by a miniſter of the Goſpell, ſent from Chriſt, from his owne mouth; *Take and eate this is my body that was broken for you: and this is my blood that was ſhed for you and for many, for the remiſſion of ſinnes.* This is the fourth qualification that is required, that our faith and loue bee intended, and our vnion be increaſed, that the will, reſolution, and purpoſe of taking Chriſt for our Lord, receiue

more

more degrees; that ſo we may be more faſt and firmely vnited and knit to him, which I ſay is done partly by the epetition on both ſides (for the very repetition doth it) and partly by a new impreſſion that theſe words (*take, eate* &c.) make on the ſoule. Now I adde the laſt thing which is required, (ſtill remember the maine thing wee are vpon, that it is not enough for thee to be in Chriſt, but if thou wilt bee a worthy receiver, thou muſt haue theſe foure qualifications in thee, that I haue named already; Thou muſt reconcile thy ſelfe a new, thou muſt rub off the ruſt from thy ſoule which it hath gathered, Thou muſt recover the diſtance that is growne betweene God & thee; Thou muſt adde an intending and an increaſe, Thou muſt adde more degrees to thy faith and loue, and after all theſe.)

5 Fiftly and laſtly, this is alſo required (which is much for our benefit and comfort) namely, to put vp thy requeſt, when thou comeſt neere to the Lord in the Sacrament: Now thou muſt not only do this, but thou muſt alſo make ſome vſe of the covenant, which the Lord hath made with thee for his part, ſo that thou mayſt thinke this with thy ſelfe; When I come to receiue the Sacrament, I haue but two workes to doe, one is to recovenant with the Lord, and to renew my repentance, and to ſet all eaven; and the other is to remember the Lords covenant.

You

You will ſay, what is the Covenant?

It's a Covenant that conſiſts of theſe three things or points; *Iuſtification, I will forgiue thy ſinnes*; *Sanctification, I will make you new hearts, and new ſpirits*; and the third, *all things are ours*; that is, I haue made you heires of the world, heires of all things, you haue all the promiſes belonging to you, that belong to this life, and that which is to come; this is the Covenant which the Lord hath made. Now thou art bound when thou comeſt to receiue the Sacrament, not onely to remember this Covenant, *Doe this* (ſaith hee) *in remembrance of Mee*, and not barely of mee, and of my being crucified for thee, and of all the loue that I haue ſhewed vnto thee; but alſo in remembrance of the Covenant, and of thoſe gratious promiſes, which are the particulars of which that Covenant is the ſumme: and therefore, thus a mā is to do. What? hath the Lord vouchſafed mee this favour, that I may come to his Table, I may come and renew the nuptials with him, and renew my covenant with him? Surely, then I will looke about and conſider what I want, what requeſt I ſhall put vp vnto him, for there is nothing that is wanting, but it is within this Covenant, and thou art to put vp thy requeſt in a ſpeciall manner, whatſoever it be, be it concerning things belonging to thy ſoule, to haue a ſtrong luſt mortified, to haue thy hard heart ſoftned, to haue ſome ſin that lyes vpon

thy conſcience forgiuen, and to haue that forgiueneſſe aſſured to thee: be it any thing that concernes thy particular eſtate, if it be to be delivered from a potent enemy, or whatſoever it be, put vp thy requeſt, and that largely, open thy mouth wide, that is, make thy requeſt full, feare it not. Put the caſe (againe) it be ſomewhat that doth not concerne thee, but that it concerneth the Church abroad, or the Church at home, it is a caſe that much concernes any of theſe in the Church, put it vp to him, and put it vp with confidence. For this is a marriage day, (as it were) it is the time when he reacheth out his ſcepter (as you know the things I allude to) and thou maiſt come to his preſence: you know, when *Heſter* was admitted to the preſence of the King, then ſaid hee, what requeſt haſt thou? when you are admitted to the familiarity and preſence of the Lord, hee lookes for it, and askes what requeſt you haue to put vp to him: and the promiſes are large enough: *I will giue it, whatſoever it be, if you aske according to my will*, and therefore, do in this caſe as *Moſes* vſed to doe: you ſhall finde when *Moſes* drew neere vnto the Lord, when he was admitted into his preſence, and ſaw him face to face (for that was the great priviledge *Moſes* had) when there was any ſpeciall apparition of the Lord to him, *Moſes* makes this argument: (ſaith hee) it is a great mercy that thou wouldeſt ſhew mee this, that ſuch a poore man as I am, ſhould

ſhould haue this priviledge, and giue mee leaue to make vſe of it: *Lord, if I haue found favour in thy ſight*, that is, ſince thou haſt vouchſafed mee ſuch a favour in thy ſight, do thus and thus for me: you ſee he made this requeſt for the whole Church of God and ſaued them, or elſe they had beene deſtroyed. If thou haſt not any particular argument in this caſe, ſay, If I haue found favor in thy ſight, do this: ſo I ſay, when thou haſt this promiſe confirmed, that Chriſt hath giuen himſelfe to thee, and the ſymboll of that promiſe is the bread and wine, which hee hath giuen to thee, put vp thy requeſt: O Lord, if thou haſt vouchſafed to giue mee Chriſt, *wilt thou not with him giue mee all things elſe?* Lord, if I haue found favour in thy ſight, to do ſo great a thing for me, deny mee not this particular requeſt. Thus we ought to doe, eſpecially when wee come to things that are beyond nature: when we come, let vs conſider with our ſelues, indeed I haue a naturall diſpoſition that carries me ſtrongly to evill, I ſhall never be able to overcome it, there are ſuch duties to doe, I ſhall never be able to performe them: In ſuch a caſe thou muſt doe it the more earneſtly, thou muſt ſigh and groane to the Lord: *Eliſha*, when hee comes to doe a thing ſo much aboue the courſe of nature, as to raiſe a dead child to life, hee ſighed vnto the Lord, that is, hee prayed earneſtly: *Eliah*, when hee would haue Raine, hee cryed, he tooke much paines, hee prayed: So

muſt thou doe in this caſe: and know this for thy comfort, that though thou thinke thou ſhalt never be able to doe theſe things, to overcome ſuch luſts, ſuch hereditary diſeaſes, yet the Lord is able to helpe thee: though theſe are paſt naturall helpe, yet they are not paſt the helpe of grace; though the ſpirit in vs luſt after envy; yet as the Apoſtle *Iames* ſaith, *The Scriptures offer more grace*, that is, the Scriptures offer grace and ability, to doe more then nature can doe, nature cannot heale a ſpirit, that luſteth after envy, or any other thing; a ſpirit that luſts after credit, after money, after the ſinne of vncleaneneſſe, or whatſoever is preſented: now the Scriptures offer that grace, that will overcome any of theſe ſinnes, be they never ſo ſtrong, or ſo old; Chriſt healed hereditary deſeaſes, hee healed thoſe that were borne lame and blinde: ſo though thou be borne with ſuch luſts, Chriſt is able to heale thee; you ſee a *Prophet* could heale *Naaman* of his Leproſie, when there was no other that could doe it; ſo ſaith Chriſt; *Come vnto mee all yee, and I will heale you*. So that you ſee wee muſt put vp our requeſts to God.

The Third Sermon.

WEE haue already made ſome entrance vpon the words; I told you what the Apoſtles ſcope is in them, which is to make knowne to all Chriſtians to whom he wrote, another great priviledge, beſides that which hee named before: that is, *That hee that hath the ſonne, hath life*, this (ſaith hee) is another priviledge, that whatſoever you aske, you ſhall haue; onely remember that you haue this aſſurance in him, that is, in Chriſt Ieſus: That point, (what it is to be in him, that it may be the ground of all the benefits and priviledges wee injoy) wee handled the laſt day. Now we come to the priviledge it ſelfe, *If wee aske any thing according to his will he heareth vs*, The words are ſo plaine, I ſhall not neede to ſpend any time in opening of them, but deliver you the point that layes ſo evidently before vs: which is this, *That all the prayers of the Saints made vpon earth, are aſſuredly heard in heaven*: whatſoever we aske, (ſaith hee) according to his will hee heareth vs, onely the conditions muſt be obſerued. When you heare ſuch a generall as this, it muſt be limited, there are certaine bounds ſet to it, which wee will name vnto you: which are theſe foure conditions. *Doct.*

1. *Cond.* First, all the prayers that are made vpon earth ſhall be heard in heaven; if they be the prayers of a righteous man, and are faithfull and fervent. The *perſon* muſt be *righteous*, that muſt firſt be remembred: becauſe, although the prayer be never ſo good, yet except the perſon be accepted from whom it comes, the Lord regards it not: you know in the old law, the blood of *Swine* was reckoned an abominable *Sacrifice*, yet if you take the blood of ſheepe, and compare them together, you ſhall finde no difference; It may be the Swines blood is the better: then whats the reaſon the Swines blood is not accepted? even becauſe of the ſubject of it: it was the blood of Swine, and therefore you ſee it was put down, that it was an abominable Sacrifice. So it is with prayer; Take the prayer of a Saint, and the prayer of a wicked man, it may be, if you looke vpon the petitions, or whatſoever is in the prayer it ſelfe, you ſhall finde ſometimes the prayer of a godly man more cold, and leſſe fervent: the petitions are not ſo well framed as the wicked mans: yet becauſe this comes from ſuch a perſon the Lord regards it not; you know the condition is mentioned *Iames* 5. *The prayer of the righteous man availeth much, if it be fervent.* Now as this is required in the perſon, ſo there is ſomewhat required in the prayer alſo, that is, that it be fervent and faithfull; that it be fervent, you haue it in the ſame place; that the prayer of a righte-

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ous man availeth much if it be fervent, that is, it must be a prayer made from the sence of the misery that is in vs, and from the mercie of God, when a man takes a thing to heart, that he prayes for, and comes with confidence to be heard, for that makes him fervent. This the Lord will haue, and also hee will haue it faithfull: *Iames* the 1. when the Apostle exhorts them to prayer, *If any man want wisdome* (saith he) *let his aske it of God*: but then marke, he carefully puts in this condition, see that, *Hee pray in faith*, that is, beleeue that it shall be done vnto him: now this faith includes repentance, for no man can beleeue that hee shall be heard, except hee make his heart perfect with God: If he allow any sinne in himselfe, hee cannot beleeue vpon any good ground: therefore when I say it must be faithfull, that also is included, we must regard no wickednesse in our hearts, for in such a case, the Lord heares not, hee heares not sinners. So that this you must remember; First, the person must be righteous, and the prayer must be fervent and faithfull.

Secondly, the other Condition you shall heare in the Text, it must be *according to his will*; you must not thinke, whatsoever you aske, if you aske it loosely at Gods hands, that it shall presently be graunted you: No (saith hee) it must be according to his will, if you aske fire from heaven, that is not according to his will, and therefore you see, they that asked it, were denyed

2. *Cond.*

denyed it, with this reaſon, *you know not what you aske*; Likewiſe to ſit at his right hand, and at his left in heaven, which was another requeſt of the Diſciples, he puts them by with this: *You vnderſtand not what you aske of the Father*, and therefore it muſt be according to his will. And that is the ſecond.

3. *Cond.* Thirdly, we muſt aske it in time, *in due ſeaſon*: for the promiſe is true, *Knocke and it ſhall be opened to you*, but you know the fooliſh Virgins knockt, and it was not opened to them; what was the reaſon of it? becauſe they askt when the time was paſt: for there is a certaine acceptable time when the Lord will be found: and when that opportunity is paſt, he is found no more. It is true, that this life is the time of grace, but God in his ſecret counſell hath appointed a certaine time to every man, which is the acceptable time, the day of grace, therefore he ſaith vnto them, *This day if you will heare*: this day if you will come and ſeeke vnto mee, if you will pray vnto mee, I will heare you: when it's paſt, the Lord ſuffers not the doores to ſtand open alwayes, his eares are not alwayes open: therefore that condition muſt be carefully remembred, you muſt aske in time; It is a condition that ſhould be carefully thought on by vs; For, for the moſt part, wee fly to prayer as *Ioab* did to the *Altar*, hee went not to it for devotion (for then hee would haue done it before) but when hee was in diſtreſſe, when hee was in extremity

tremity, then hee fled to it, and therefore you know what ſucceſſe hee had by it, it ſaved not his life: So we goe not to prayer for devotion, that is, out of loue to God, to doe him that ſervice, but (for the moſt part) wee doe it out of ſelfe loue, whē we are in extremity or diſtreſſe, we paſſe the acceptable times he requires, and we goe to him in a time of our owne: For there is Gods time, & there is our owne time, Gods time is to come to him when we may doe him ſervice, in our youth, in our ſtrength, in the flower of our graces: Our time is to goe to him when we need him: Will not a friend ſay (when wee never come to him, but when wee haue extreeme need of him) why doe you come now? you were not wont to viſit me before, this is not out of loue to mee: Even the very ſame anſwer the Lord giveth; *Goe to your Idolls* (ſaith hee) *thoſe that you ſerved in the time of peace, and ſee if they can helpe you.*

The fourth and laſt condition is, That wee referre the *time*, the *manner*, the *meaſure of granting our petitions to the Lord.* That is, we muſt not thinke to be our owne carvers, to thinke if it be not granted in ſuch a manner, ſuch a meaſure, or ſuch a time, preſently the Lord hath rejected our petitions; No, *he that beleeues makes no haſt*: That is, he waites vpon God, he ſtayes himſelfe vpon God, he is content to haue it in that time, in that manner and meaſure, as beſt pleaſeth the Lord: For the truth is, we know

4 *Cond.*

not our ſelues what is meet for vs; we are vnto the Lord juſt as the Patient is to the Phyſitian: the Patient is importunate with him, for ſuch things to refreſh him, and eaſe him; But the Phyſitian knowes what beſt belongs to him, & and when to giue him ſuch things, in what manner, and in what meaſure: So the Lord knowes beſt what to doe: Many times he doth the ſame things that we deſire, though he doe it not in the ſame manner: Even as the Phyſitian he quencheth often the thirſt with *Barberies*, or with ſuch kind of conſerues; what though it bee not with drinke? is it not all one, ſo the thirſt bee quenched? Is it not all one whether a man be hindred from ſtriking me, or if I haue a helmet to defend the blow? ſometimes the Lord keepes not off the enemy; but then hee giues vs a helmet to keepe off thoſe blowes, to beare thoſe injuries and evills that are done to vs: hee is a wiſe Phyſitian, hee knowes what manner, what meaſure, and what time is beſt, therefore that muſt be referred to him: Now theſe conditions being obſerved, you muſt know that this great previledge belongs to every Chriſtian, That whatſoever prayers he makes on earth, he is ſure to be hard in heaven, it is a wondrous previledge, that which wee haue all cauſe to ſtand amazed at, that the Lord ſhould ſo farre regard the Sonnes of men, to grant them ſuch a Charter as this, no more but aske and haue, and whatſoever

you

you pray for, it ſhall bee done to you. But a man is ready to ſay ſecretly in his heart when he heares it, This is too good to be true, That whatſoever I aske, I ſhall haue. My Beloved, I confeſſe, it is a hard thing to beleeue it as we ought to doe: and therefore we come to apply this, we will ſpend a little time in endevouring to convince you of the truth of it, that you may not doubt of it, that what prayers you make to the Lord, he is ready to heare them.

First, conſider that whatſoever prayer you make, he takes notice of it, hee obſerues every petition, there is not one petition that you make to him at any time, but he lookes vpon it, hee ſees what the prayer is, And this thing all-though you thinke it common, (and who is there that know not this) yet (my beloved) to beleeue this, to thinke that God is preſent where I make my prayer to him, to thinke he ſtands and heares it, even as I ſpeake to a man that ſtands & heares me, and vnderſtands what I ſay to him; This is a great helpe to vs. That this is true: ſee in 4. *Eph.* 6. *Hee is in all, and through all, and over all*; That is, the Lord is, in every man, he paſſeth through every thing, his eyes runne through the earth, & hee is over all, looking what ſecrets are in mans heart, what thoughts, yea before hee thinkes them, hee knowes them, becauſe hee ſeeth them in their cauſes: He that is in a man, that lookes in all the ſecret corners of the heart, he muſt needes

ſee what thoughts he hath, what petitions hee putteth vp ſecretly, even then when his mouth ſpeakes not. And leſt that ſhould be enough, ſaith he, *He is over all*; you know one that ſtands on high, and lookes over all that is below, hee eaſily can ſee whatſoever is done; So the Lord, he is in all, he is through all, he is over all. But this is enough for that, only I would haue you remember, that hee takes notice of all, hee knowes thy prayers.

Queſt. But you will ſay; I doubt not of that, I make no queſtion but he heares me, and vnderſtands me well enough: But how ſhall I know that he is willing to grant it?

Anſw. You ſhall ſee theſe 2 Reaſons, in the 7. *Math.* where our Saviour vrgeth this very point, that we haue now in hand, from the 7. *verſe* downeward, *Aske* (ſaith he) *and you ſhall haue, ſeeke and you ſhall find knocke, and it ſhall be opened vnto you*; here is the promiſe: *For* (he backs it with theſe 2 Reaſons) *Every one that asketh receiveth*; *and he that ſeeketh, findeth*; *and to him that knocketh, it ſhall be opened vnto him*: As if he ſhould ſay; yee haue this reaſon for it, why you ſhould beleeue it, that it is no more but aske & haue; for (ſaith he) all that ever asked haue obtained; all that ever haue ſought, haue found; all that ever haue knocked, it hath been opened vnto them. That is, looke through the whole booke of God, & ſee what prayers ever haue bin made to him, & you ſhall finde, that there is not a prayer mentioned

tioned in all the Scriptures, but it hath beene heard. Now when wee haue ſuch a cloud of witneſſes, it is a ſtrong reaſon, when it is ſaid to vs that there were never any prayed but were heard.

Why, you will ſay, There were many prayed that were not heard; Did not *David* pray for his Childe, and was not heard? Did not *Paul* pray to be delivered from ſuch a temptation, and was not heard? *Queſt.*

My Beloued, Its true, they were not heard for the particular, but yet I dare bee bold to ſay, that *David* was heard at that time, though (I ſay) not in the particular; for though his Child was taken away, yet you may ſee the Lord gaue him a Child of the ſame woman, with much more advantage; hee gaue him a Child that was legitimate, which this was not: hee gaue him a Child that exceeded for wiſedome, *Solomon* was the Child that he had: So that the Lord did heare him, and gaue him this anſwer, as if hee had ſaid to him, *David* I haue heard thee, I know that thou art exceeding importunate; thou ſhalt not haue this, but thou ſhalt haue another Child which ſhall be better. And ſo hee ſaith vnto *Paul* 2. *Cor.* 12. Chriſt reveales this to him; *Paul* (ſaith hee) though I graunt thee not this particular requeſt, in the manner that thou wouldeſt haue me, (To take away the pricke of the fleſh which thou art troubled with) thou ſhalt bee a greater gainer *Anſ.*

by it, thou hadſt better haue it then want it; when *Paul* vnderſtood that it was a medicine, and not a poyſon as hee tooke it to be, hee was content and reſolved in it; And a man reſolveth not except he be a gainer. Hee ſaw that *Gods power was manifeſt in his weakeneſſe*, and hee ſaw himſelfe humbled by it; and when he ſaw that God gained glory; and himſelfe humiliation by it, he was content to be denyed in it; So I ſay whoſoever asketh findeth, you ſhall never find any example but that whoſoever ſought to the Lord as hee ought, hee was certainly heard, or elſe he had ſomewhat that was better graunted to him inſtead of it. And this is the firſt reaſon that is vſed heare. The ſecond reaſon is this; *What man among you, if his Son aske bread, will giue him a ſtone; or if he aske a fiſh, will giue him a ſerpent; if you then that are euill, know how to giue good things to your children, how much more ſhall your heauenly father giue good things to them which aske him*, (ſaith he) you be not able to perſwade your ſelues of this truth, becauſe you know not the father, for he dwells in light in acceſſable, you are not acquainted with him, ſaith our Saviour, I will helpe you out with an argument that you better vnderſtand; even vpon earth (ſaith hee) take but a father heare, a father that is ill (but the Lord is full of goodnes, fathers haue but a drop, but a ſparke of mercy in them, whereas the Lord is full of mercy, as the Lord is full of light, hee is the God

God of all comfort, Yet, (ſaith he) this father (when his ſonne comes to aske him bread) he is ready to giue it him, he is full of compaſſion and tendernes toward him, doe you not thinke that our heavenly father is as true a father as he, that hee loues you as well as they, whoſe compaſſion and pitty is much greater? doe you not thinke hee is ready to heare his Children when they call vpon him? O this is a ſtrong and vnanſwerable Reaſon, and this you ſee is backed in *16: Iohn* 27. you ſee there the loue of a father how it is expreſſed to vs; *I ſay not vnto you that I will aske the father* (ſaith he) *the father himſelfe loues you*, Marke, as if he ſhould haue ſaid, let this bee one ground to you to thinke your petitions ſhall be graunted, & that they are not only graunted for my ſake, for (ſaith he) the father himſelfe loveth you, and hath a great affection to you, that is in naturall parents, there is a naturall affection to their Children, So if I were not immediatly to preſent your petitions (though that bee not excluded) yet (ſaith hee) the father hath ſuch an affection to you, that he cannot chooſe but heare you, *I ſay not*, (ſaith hee) *that I will aske the father, for the father himſelfe loues you.* So that this is the ſecond reaſon, which this promiſe is there backed with, the loue of the father, That hee cannot find in his heart to deny vs, even for that affection that hee beareth to vs. We will adde a third Reaſon that wee meet here

here in the same Chap. 16. *Iohn* 23. *In that day you shall aske in my name: verily, verily, I say vnto you, yee shall aske the father in my name, and he will giue it you*; It is brought in vpon this occasion: when our Saviour Christ was to goe from his Disciples, they were ready to complaine, as we see in the verses before, they were ready to say with themselues, alas, what shall we doe when our Maister shall bee tooke from our head? Our Saviour answers them, you shall doe well enough doubt you not, for though I be not with you; yet (saith hee) goe to the father in my name and whatsoever you aske of him, you shall haue it: So that he answers this objection, when a man is ready to say.

Quest. Its true, I know that a father is exceeding loving to his Children: But it may be, my carriage hath not beene such, I am full of infirmities, I haue much in me that may turne the loue and affection of my father from me.

Answ. Put the case you haue, yet Christ adds this for your comfort; If (saith he) the father will not doe it for your sake, yet doubt you not, if you aske in my name, hee will doe it; doe wee not see it vsuall among men, That one that is a meere stranger to another, if hee get a letter from a friend, hee thinkes to prevaile; and hee doth so, because though it be not done for his sake (it may bee hee is a stranger, one that deserved nothing at his hands) yet such a friend may deserue much: And when we goe to God in

in the name of Chriſt,this anſwers all the obje-ctiõs whatſoever you cã ſay againſt your ſelues it is all ſatisfied in this: I goe in his name, I am ſure he hath ſupply,I am ſure he is no ſtranger, Iknow he hath deſerued it,&c. Laſt of all,as he loues vs, and becauſe we aske in the name of Chriſt is ready to heare vs: wee will adde this, that he is ready to heare vs for his own ſake,he is *A God hearing prayer*,ſaith the *Pſalmiſt*,that all fleſh might come to him,even for this cauſe he heares;that men might be incouraged to come and ſeeke to him; for if the Lord ſhould not heare,then no fleſh would come vnto him,that is, men would haue no encouragement, no helpe,therefore hee ſaith, hee is *a God hearing prayer*,doubt ye not,he will doe it, for this purpoſe,that hee might haue men to worſhip him, that men might come and ſeeke vnto him. Beſides that, he ſhall be glorified, *thou ſhalt call vpon mee in the day of trouble, I will heare thee, and thou ſhalt glorifie mee*, now the Lord is deſirous of glory,it was the end for which he made the world: But in not hearing our prayers,he loſeth this glory, by hearing our requeſts, the more we are heard,the more glory and praiſe we render vnto him. Likwiſe he doth it for theSpectators ſake; *Moſes* often preſenteth that Reaſon, *Lord doe it,What will the Heathen ſay? and leſt thy name be pollnted among them,they will ſay thou haſt brought out a people, and waſt not able to deliver them.* So *David* often, there are many inſtances

in that; I say, for the lookers on sake he is ready to doe it. All this is enough to perswade our hearts, that hee is ready to heare vs, that when prayers are made to him on earth, (So the conditions be observed) they are surely heard in heaven.

Vse. Now to apply this. First, if the Lord be so ready to heare, then this should teach vs to be more fervent in this duty of prayer then commonly we are, for to what end are such promises as this, but to encourage vs to do our duties, when wee heare that prayer is of so much efficacie, that it prevailes with the Lord for any thing, shall we suffer it to lay by (as it were) and not make vse of it? if a drug, or a pretious balme were commended to vs, and it were told vs, that if wee made vse of it, it would heale any wound, it will heale any sicknes, & this & this vertue it hath: Will a wise mā suffer it to lay by him, will hee not vse it, and see what vertue it hath? And when it is said vnto vs, that prayer is thus prevalent with the Lord, that it is thus potent, that it is thus able to prevaile with him for any thing, shall wee not make vse of it, when we are in any distresse, when wee need any thing: when wee haue any disease, either of soule or body to heale? Let vs flye to this refuge that himselfe hath appointed: If a King of the earth should say to a man, I will be ready to doe thee a good turne, make vse of mee when thou hast occasion; he would be ready enough to do it.

Now

Now when the Lord of heaven ſaith, aske what you will at my hands and I will doe it; ſhall wee not ſeeke to him, and make vſe of ſuch a promiſe as this? Beloued we are too backward in this, wee ſhould be more aboundant in this duty then we are, wee ſhould make more account of it: For whatſoever the caſe be, if you doe but ſeeke to the Lord, if thou doſt but ſet downe thy reſolution with thy ſelfe: well I ſee it is a thing (if I looke vpon the creature & the meanes) I haue little hope of, but the Lord is able to do it, and therefore I will goe to him, I will weary him, and I will not giue him over, I will not giue him, nor my ſelfe any reſt, till I haue obtained it: I ſay it is impoſſible thou ſhouldeſt faile in ſuch a caſe. Onely remember to be importunate, for an importunate ſuiter he cannot deny. You know the parable of the vniuſt *Iudge*. You know alſo the parable of the man that was in bed with his children, when the widdow was importunate, when ſhee knockt and would giue him no reſt, he giues her redreſſe; the other riſeth and giueth his friend as many loaues as he will, ſaith the Text; yea though ſhe were not his friend; (for this is the meaning of it:) If ſaith hee, the Lord had not much loue to you, if he had not ſuch an affection, if you did not come to him in the name of Chriſt whom he loues, in whom hee is ready to grant whatſoever you aske, if hee were not a friend to you; yet for your very importunity,

he is ready to doe it As the vnjuſt Iudge (for that is the ſcope of the parable) hee had no minde to grant the widdowes requeſt, hee had no Iuſtice in him to moue him, hee had no mercy nor compaſſion, yet for very importunity he graunted it. Remember and obſerue the condition; for this is commonly a fault among vs, when we goe to prayer, wee thinke that the very putting vp of the prayer will do it; No, there is more required then ſo. As it is the error of the Country people, when they heare ſay, that ſuch an herbe is good for ſuch a diſeaſe, they are ready to thinke, that (how ſoeuer it be tooke or applyed) it will heale the diſeaſe; no, it muſt be applyed in ſuch a manner, it muſt be vſed in ſuch a faſhion. So it is with prayer, you muſt not only doe the duty, (and therefore when we exhort you to it, not onely to call vpon God, for men are ready enough te do that, eſpecially in the time of diſtreſſe,) but with theſe conditions I haue named. You know *Gehazi* when hee had got the ſtaffe of *Eliſha*, hee went to the Child, but it was not the ſtaffe that could raiſe the child from death to life, there was ſomething more required. So in prayer, it is not meere prayer that will do it, there is ſomething elſe, there muſt be other conditions that muſt be obſerued. For we are wont to do with it, as thoſe Coũtries were wont to do with the name of Ieſus, they thought if they vſed the name of Ieſus, it was enough: but yee know what anſwer

ſwer the Spirit giues them, *Ieſus we know, and Paul wee know, but who are yee?* ſo I ſay wee are wont to do in this caſe, wee thinke it is enough to make our requeſt, and that is all. No, there is ſomewhat more required, you muſt make your requeſt in ſuch a manner as yee ought. Then I adde this further, that when thou makeſt them in ſuch a manner, yet thou muſt not thinke to be heard for thy prayers ſake: that is another thing wee are apt to faile in. When wee haue made fervent prayers, and haue beene importunate with the Lord, we thinke now ſurely we ſhall not faile: No, you muſt know this, the promiſe is not made to the prayer, but to the perſon praying. You ſhall not finde throughout the whole ſcripture, that any promiſe is made thus, becauſe wee pray fervently we ſhall be heard: but it is made to the perſon praying, the prayer is but the inſtrument: but the meanes by which the bleſſing is conveyed to vs, is a meanes without which the Lord will not do it, for the promiſe is made to the party. A cold prayer (ſo there be no neglect in it, ſo a man ſeeke the Lord, & pray as well as he can,) it will prevaile ſometimes as well, as a fervent prayer: who indites the petition, who makes the prayer fervent? ſurely not thy ſelfe, but the *Holy Ghoſt*: he makes requeſt in vs, ſometimes hee makes more fervent, hee enlargeth the heart more ſometimes, againe the heart is more ſtraitned in the performance of this duty: but both may

come frō the ſame ſpirit. Not, but that we haue cauſe of much comfort, when wee are able to pray fervently, for this is a ground of our comfort, that when we pray fervently, it is an argument that the *Holy Ghoſt* dwels in our hearts, and that our prayers are dictated by him, it is an argument, that our prayers come from a holy fire within. And therefore fervent prayer may giue vs hope of being heard, but yet it is not meerely the prayer, but becauſe it is an evidence that it comes from a right principle, that it comes from the regenerate part, and is made by the aſſiſtance of the *Holy Ghoſt*: it is not the very fervencie that prevailes. And therefore when you heare this, that the Lord is ready to heare, I ſay make that vſe of it, be fervent in this duty, remember the conditions: & yet withal know, that you are not heard for the very prayers ſake, but for Ieſus Chriſt his ſake. He makes every prayer acceptable, he mingles them with his ſweete odours.

Ob. And if you object, O but I am a man full of infirmities.

Anſ. You know how it is anſwered in the 5 of *Iames*, (ſaith he) *Eliah* when hee was heard, *hee was a man*, and a man *ſubject to paſſions*, and to the *like paſſions that wee are*: As if he ſhould ſay, do not thinke that *Eliah* was therefore heard, becauſe he was an extraordinary *Prophet*: for it was becauſe the Lord had made a promiſe to him, and hee comes and vrges that promiſe to the

the Lord, and therefore the Lord heard him. So (ſaith hee) ſhould every one of you, if you haue the promiſe, you may goe and vrge it, as well as *Eliah* did: though you be ſubject to many infirmities, *Eliah* was even ſo. You know there are infirmities and paſſions expreſſed in the Scriptures that that hee was ſubject to. And this is the firſt vſe wee are to make of it, to be frequent and fervent in this duty, ſince we haue ſuch a promiſe.

Vſe 2.

Secondly, if wee haue ſuch a promiſe, then we ſhould learne hence (when wee haue put vp our prayers at any time) to make more account of them then we doe: for the truth is, that wee pray for the moſt part for faſhion ſake, many a man ſaith thus with himſelfe: I will ſeeke the Lord, if it do mee no good, it will doe no hurt; but if wee made that account of our prayers as we ſhould, we would performe this duty in another manner, but wee do not make that account of them as wee ought: Wee thinke not with our ſelues that the prayers that wee make are ſurely heard: there be many evidences, what is the reaſon, that when wee ſeeke the Lord, wee doe it ſo remiſly that wee haue ſcarce leaſure to make an end of our prayers: we are ſo ready to haſten and goe about other buſineſſe, wee are ready to turne every ſtone, to vſe all meanes to ſeeke the creatures with all diligence: but who prayes to the Lord as hee ought, to worke his heart to ſuch a fervent per-

formance

formance of that duty as he ſhould? men haue ſcarcely leaſure, for it is vſuall with them when they haue buſineſſe to doe, and enterpriſes to bring to paſſe, they are exceeding diligent to vſe all meanes; and yet are remiſſe in the chiefe: what is the reaſon elſe, that wee ſee the doores of Princes and great men ſo full of ſuters, though there be porters ſet on purpoſe to driue them away; but the gates of heaven are ſo empty? It is indeed becauſe we do not beleeue our prayers are heard, wee do but make our prayers for faſhion. What is the reaſon likewiſe, that we vſe prayer in the time of diſtreſſe (if it will be an effectuall meanes to helpe vs, when all other meanes faile,) why vſe we it not before? But that is an argument that wee truſt not to it, ſeing we vſe it, only in the time of extremity: for if it be not effectuall, why do we vſe it then? If it be effectuall, why do not wee vſe it till that accident? therefore this vſe wee muſt further make, when wee heare that the Lord heares our prayers, to make more account of them then we do, to thinke that our prayers when they are put vp to the Lord ſhall be heard. Say thus with thy ſelfe, well, now I haue prayed, and I expect that the thing ſhould be graunted that I haue prayed for, when I ſeeke to the Lord: It's true, I deny not but wee muſt vſe the meanes too, wee muſt lay the hands vpon the plough, and yet pray; both ought to be done, as ſometimes we vſe two friends, but wee truſt

truſt one; wee vſe two Phiſitians, but wee put confidence in one of them: In like manner wee muſt both pray and vſe the meanes, but ſo as wee put our chiefe truſt in prayer, it is not meanes that will doe it. But the truth is, wee do the quite contrary: It may be we pray & vſe the meanes, but wee truſt the meanes, and not the prayer: that is a common and a great fault among vs, it is a piece of Atheiſme, for men to thinke the Lord regards their prayers, no more then hee regards the bleating of ſheepe or the lowing of oxen, to thinke hee heeds them not. And its a great part of faith to thinke that the Lord harkens to them and regards them, as certainly he doth.

Ob. But you will ſay, I haue prayed, and am not heard, and haue ſought to the Lord and haue found no anſwere.

Anſw. Well, it may be thou haſt not for the preſent, but haſt thou ſtayed the Lords leaſure? (for that is to bee conſidered in this caſe,) ſometimes the Lord comes quickly, he giues a quick anſwer to our requeſts; ſometimes hee ſtayes longer: But this is our comfort, that when the returne is longer, the gaine is the greater: As we ſee in trades, ſome trades haue their returne very quicke, it may be the tradeſmens money is returned every weeke, but then their gaine is ſo much the lighter; but when their returne is ſlower, as is your great merchants, when it ſtayes three or foure yeares, wee ſee the ſhips

come home laden, bringing ſo much the more: So (for the moſt part) when our prayers doe ſtay long, they returne with the greater bleſſings, they returne loaden with rich commodities. Let this bee an encouragement to vs, Though I ſtay, the Lord will graunt it; and thinke not with thy ſelfe, I made ſuch a prayer long agoe, I found no fruit of it; for be ſure, the Lord remembreth thy prayer, though thou haſt forgotten it, the prayers that thou madeſt a good many yeares agoe, may doe thee good many yeares hence; May not a man pray to haue his Child ſanctified, to haue him brought to better order? It may bee hee liues many yeares, and ſees no ſuch thing, yet in the end, the prayer may bee effectuall: So likewiſe it may be in many caſes, you ſee there are many examples for it: *Abraham* prayed, he ſtayed long, but you ſee it was a great bleſſing that he had, when hee prayed for a ſonne, you know what a ſonne he was, he was a ſonne of the promiſe, in whom all the nations of the earth were bleſſed. So *David* when the Lord promiſed him a kingdome, he ſtayed long for it: Many ſuch examples there are. Therefore comfort thy ſelfe with this: though I ſtay long, this is my hope, this is my encouragement, that ſuſtaines me, If I ſeeke the Lord, and waite vpon him, Hee will come with a great bleſſing, the gaine ſhall bee heavier and greater, though the returne be not ſo quicke and ſudden.

Laſt

Laſt of all when you heare ſuch a promiſe as this, That whatſoever you aske you ſhall be heard in it; you ſhould hence learne, to ſpend ſome time in the meditation of this great priviledge that the Saints haue, & none but they; This I propound to every mans conſideration, that thoſe that are not Chriſtians, that is, thoſe that are not regenerate may know what they looſe by it; and thoſe that are, may vnderſtand the happines of their condition, that they may learne to magnify it, and to bleſſe themſelues in that condition, that they haue ſuch a great priviledge as this: It is no more but aske and haue, therefore that which in the third place I exhort you to, is this, namely to ſpend time in the meditation of it, to conſider what a great advantage it is: *David* cannot ſatisfy himſelfe enough in it: In 18. and 116. *Pſalmes. Lord I loue thee dearely*, he cannot prayſe enough, and why? *I ſought to thee in diſtreſſe, and thou heardeſt me; I called vpon thee, and thou incline ſt thine eare to my prayer.* I ſay conſider this mercy as you ought to doe, it is part of the thankes we owe to the Lord for ſo an exceeding priviledge, That whatſoever our caſe be, it is no more, but put vp our requeſts, and wee ſhall bee heard: When there was a ſpeech among ſome holy men (as you know that man that was named in the ſtory:) what was the beſt trade, hee anſwered beggerie; It is the hardeſt, and it is the richeſt trade. Now he vnderſtands it not, of

Vſe. 3

common beggery (for that is the pooreſt and eaſieſt trade, that condition hee puts in) but (ſaith he) I vnderſtand it of a prayer to God, that kind of beggerie I meane; which as it is the hardeſt, nothing more hard then to pray to God as we ought, So withall there is this comfort in it, it is the richeſt trade of all others, there is no way to inrich our ſelues ſo much, with all the promiſes that belong either to this life, or to that which is to come: Even as you ſee among men, a Courtier, a Favorite in the Court, gets more by one ſuit, (it may be,) then a Tradſman, or Merchant, or husbandman gets with twenty yeares labour, though hee takes much paines; for one requeſt may bring more profit, may make a Courtier richer, then ſo many yeares labour & paines: So in like caſe a faithfull prayer, put vp to God, may more prevaile with him, wee may obtaine more at his hands by it, then by many yeares labour, or vſing many meanes, and therefore it is a rich trade, and great priviledge, a priviledge that we cannot thinke enough of, that wee cannot eſteeme enough. You haue heard of a noble man in this Kingdome, that had a Ring given him by the *Queene*, with this promiſe, that if he ſent that Ring to her, at any time when hee was in diſtreſſe, ſhe would remember him and deliver him; This was a great priviledge from a Prince, and yet you ſee, what that was ſubject vnto; he might be in ſuch a diſtreſſe, when neither

neither King nor Queene could bee able to helpe him; or though they were able, (as ſhee was in that caſe) yet it might bee ſent, and not delivered: Now then conſider what the Lord doth to vs, Hee hath given vs this priviledge, he hath given vs prayer, as it were this Ring, he hath given vs that to vſe, and tells vs, whatſoever our caſe is, whatſoever we are, whatſoever we ſtand in need of, whatſoever diſtreſſe we are in, doe but ſend this vp to me, (ſaith he) do but deliver that meſſage vp to me of prayer, and I will bee ſure to relieue you: Now certainly what caſe ſoever we are in, when we ſend vp this; it is ſure to be conveyed, whereſoever we are: Againe whatſoever our caſe is, we ſend it to one that is able to helpe vs, which a Prince many times is not able to doe. This benefit we haue by prayer, That whatſoever we aske at the Lords hands, wee ſhall haue it; Now conſider this great advantage which you haue; It is expreſſed 4 *Phil.* in theſe words, *Be in nothing carefull* (ſaith the Apoſtle:) And that you may ſee wee haue ground for this generality, *In nothing bee carefull, but in all things make your requeſt.* That is, whatſoever your caſe bee, I make no exception at all, but whatſoever you ſtand in need of, whether it concernes your ſoules or your bodies, your name or your eſtate; yet be in nothing carefull. This is a great matter: There is none amongſt you that heares me now, but ſometime or other he is carefull

for ſomthing or other, for which he is ſolicitous, Now when a man heares ſuch a voyce from heaven, that the Lord himſelfe ſaith to vs, Bee carefull for nothing, doe no more but make your requeſt knowne, it is well enough, I will ſurely heare in heaven and graunt it; It is a great comfort. Beloved, comfort your ſelues with theſe words, and thinke this with your ſelues, that this is that Charter, & great Grant that the Lord hath given you, and to none but you, that what prayers you make to him, hee heareth you.

Queſt. But it will bee objected, (I ſee the time paſſeth, I will but only anſwer this one objection, that I muſt not let paſſe) why is this ſaid ſo generally? That we muſt in nothing be carefull, but in all things make our requeſt knowne? For then if a man were but a poore man, it is but going to the Lord, and asking riches, and hee ſhall haue them; If a man were ſicke of an incurable diſeaſe, it were no more but going to the Lord, and he ſhould bee ſure to be recovered; If a man hath an enterpriſe to bring to paſſe, It is no more but goe to him, and it ſhall be done: what is the reaſon then, that godly & holy men haue not theſe things graunted to them?

Anſw. To this I anſwer, you muſt vnderſtand it with this condition, even as it is with a Father (I will proue it to you by that,) ſuppoſe he ſhould ſay to his ſonne, I will deny thee nothing, what-

whatſoever I haue, I will deny thee nothing but thou ſhalt haue part in it; Though hee ſay no more, yet we vnderſtand it with theſe conditions.

Firſt, that if his child ſhall aske him for that, that is not good for him, or if the child ſhould refuſe to haue that done, or pray his Father and ſay, I beſeech you do it not, when the Father knowes it is good: here the Father is not bound he thinkes: as for example, if a Father ſees his child needes Phiſicke, it may be, the child finds it bitter, and therefore is exceeding loath to take it, it makes him ſicke, and is irkeſome vnto him, ſo that he earneſtly deſires his Father that he may be excuſed, that he might be freed from it; In this Caſe, the father will not heare him, for he knowes the Child is but miſtaken: On the other ſide; if the Child aske ſomething that is very hurtfull, if he aske for wine in a feaver, the Father denyes it him; No, (ſaith he) you are miſtaken, I know your deſire is that you might haue health and recover, and this I know will hurt you, though you know it not; This the Father vnderſtands, and therefore he puts in that condition: So when the Lord ſaith, *In nothing be carefull, but in all things make your requeſts knowne:* If you miſtake the matter at any time, and your prayer ſhall not bee the dictate of the Spirit, (ſo that yee alway make requeſt according to his will) but the dictate of your owne hearts, & ſhall be the expreſſion

of

of your naturall Spirit, and not of the Lords Spirit: In this caſe there is no promiſe of being heard, and yet the Lord makes his word good; Bee in nothing carefull, but in all things make your requeſt knowne.

Secondly, a Father when hee ſaith to his Child, I will deny you nothing, but you ſhall haue part in all that I haue, yet the Child may carry himſelfe ſo, that the Father, vpon ſuch an occaſion may deny him, and bee ready to ſay vnto him; well, if you had followed your booke, if you had not runne into ſuch diſorders, if you had not bin negligent to doe what I gaue you in charge, I would haue done it: In this caſe, the Father withholds the bleſſing that hee will beſtow vpon his Child; not becauſe hee is vnwilling to beſtow it, but becauſe he would thus nurture his Child, hee vſeth it as a meanes to bring him to order: So the Lord ſaith to *Moſes*, That becauſe hee had ſpoken vnadviſedly, becauſe hee had not honoured him before the people, at thoſe waters, *the waters of ſtrife*, Therefore the Lord tells him by the Prophet, he ſhould not goe into the good land: And ſo he tells *David*, that becauſe he had ſinned againſt him, hee would not giue him the life of the Child: So the Lord ſaith to vs ſometimes; I will not graunt you this requeſt; for though I be willing to graunt it, yet this is one part of the diſcipline and nurture that I vſe to my Children, That ſuch a particular

cular requeſt, I will deny you for ſuch an offence; as *worſhipping of Idolls* &c. Beloved this is not a general denyall, & this is not for our diſadvãtage, but it is a helpe to vs, it makes vs better, that ſometime we ſhould be denyed; knowing hereby that it is denyed to vs for our ſinne, that we may learne to come to the Lord, and renew our repentance, and to take that away, that we may come to prevaile in our prayers with him.

3. Thirdly, when a Father is willing to graunt it, yet he will thus ſay to his child, Though I be willing to doe what you aske at my hands, yet I will not haue you aske it rudely, I will haue you aske it in a good manner, and a good faſhion. (For when wee come to call vpon God, and come in an vnreverent manner, in ſuch a caſe the Lord heares not.) Or againe, hee will ſay to his child, I am ready to heare you, but you muſt not aske in a negligent manner, as if you cared not whether you had it or no: So the Lord ſaith to vs; I will haue you to pray fervently, you ſhall aske it, as that which you prize. Againe he will ſay to his child, I am willing to beſtow this vpon you, but I do not giue you this mony: to ſpend it amiſſe, to play it away, to ſpend it in trifles, and geugawes, that will doe you no good: So ſaith the Lord, I am willing to giue you riches, but not to beſtow vpon your luſts. Thus ſpeakes the father to his child, when hee comes to aske, hee tels him hee muſt come in ſuch a manner as becomes a

child, hee muſt ſpeake to him as to a Father, he muſt ſpeake with confidence to receiue it: So alſo the Lord tels vs, *wee muſt come in faith*; So that (in a word) this is to be remembred; That though the Lord promiſe, that hee will giue whatſoever we aske, and bid vs, in nothing be carefull, but make our requeſts knowne; yet notwithſtanding this, he would haue vs to vnderſtand that our requeſts be made in ſuch a manner as they ought to be. Againe, laſt of all, it may be the Father is willing to do it, but hee makes a little pauſe, he will not giue it preſently, and ſuddenly to his child, though he purpoſe to beſtow it vpon him, that hee may come by it with difficultie: So the Lord vſeth to with-hold his bleſſings many times, that his child might be exerciſed in prayer, and ſeeke him the more, and likewiſe that he might come the hardlier by the bleſſing, that ſo hee might learne to prize it more; or elſe he will be ready to do as young heires: As it is with ſome when they never know the getting of it, they ſpend it eaſily; but he that hath known what it is, he takes more care to his eſtate, he looks more diligently to it: ſo it would be with vs in any bleſſing, if we had it with ſuch facility as we would, we would not make much account of it; but when it comes with ſome hardneſſe, with ſome difficultie, it teacheth vs to ſet a higher price on it, and ſo it makes vs more thankefull, it teacheth vs to giue more praiſe and glory to the Lord.

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There are many that haue had a ſickneſſe long, and haue obtained health with much prayer, and much contention, and therefore they learne to prize it more, then another that obtaines it eaſily. And thus it is in every like caſe. So when you heare this great priviledge: that it is no more, but, *aske and haue*: and, *be in nothing carefull, but in every thing make your requeſts knowne*: yet (I ſay) theſe conditions muſt needes be inſerted, theſe are ſuch as muſt be included. But theſe conſidered, remember this priviledge, rejoyce in it, let the Lord haue the praiſe of it, that

Whatſoever we aske according to his will, hee heareth vs.

FINIS.